

CATONIS DISTICHA MORA lia ex castigatione D. Erasmi

Roterodami vna cum annotationibus
et scolij Recharde Tauerneri Am
glico idiomata conscriptae.
in usum Anglica
iunioris.

Aliquot sententiæ in signis
ex variis collectæ scriptoribus
per eundem Erasmus.

Mimi publiani, cū Anglicis
eiusdem Rechardi scoliis, se-
cogniti.

LONDINI
ex edibus Nicolai Montani.
Anno salutis.

1553.



Chichard de Tawerter to the
tender yonge of Englaund,
gretynge.

The cause, gentle Chyldren, that
hath impelled me to take these
paynes in thys booke, is your
weale and commodite. I per-
ceyued, that thys booke which is intituled
and whiche commonly we call Lato,
as it is in dedz very apte and accommo-
date for youre education in vertue and
learnyng: so it is also verye muche fre-
quented and borne in youre handes.
But agayne I perceyued, that of the
most part it is rather borne in the han-
des, then impynced and fised in the
memorie. The cause hereof, I could
conjecture to be nothyng els, but that
the moste parte of thys booke is compo-
sed not in solute oration, but in metre,
which to h rude chyld must nedes be ob-
scure and full of difficultie, and conse-
quentlye vnpleasaunt and vnsauerte.
For the redresse therfore of thys incon-
uenience, I beynge moued, good chyld-
ren, with the loue that I beare vnto
you, haue not disdayned to playe as
it were the chyldes agayne, attempting
my selfe to youre tender wytes and

A.ij. capas

THE PREFACE.

capacities. I haue not translated the boke worde for worde, for then I shuld haue taken awaye the office of youre schole maister, and also occasion yon to be more negligent and slacke in youre studie vpon truste of the translation therof. But I haue with bries scholies onely illustrated and opened the sense of the verses, in whiche thynge I haue chieselye folowed the great Clerke of moodre happye memorie Ersamus of Roterodamme, whiche before me hath done the same in the Latine tongue. Nowe it shalbe your partes (swete chil-
dren) so to embrase thys booke, and
to beare it hence forth, not onely
in hande, but also in mynde,

as I maye thynche
my laboure

well

imployed bypon you.

Fare you
well.

FINIS.

LIBELLVS ELEGANTISSIMVS qui inscribitur Cato de preceptis vice comitum inunis.



VM ANI-
maduerterē, quā
plurimos homi-
nes graviter tra-
tare in via mor-
rum, succurren-
dum & consul-
lendum corum
opinioni fore
existimauī, ma-

ximē ut gloriōsē viuerent, & honore con-
tingerent. Nunc te fili charissime docebo,
quo pacto mores animi tui componas. I-
gitur precepta mea ita legas, vt intelligas.
Legere enim et nō intelligere, negligere est

Itaqz Deo supplica. Parentes ama.

Cognatos cole. Magistrummetus.
The syrte reverence is to God, the next
to the father and mother, the thyrde to
the rest of thy kyndfolke. we make sup-
plication unto God with our prayers
and sacrifices. we loue oure Parenthes
whyle we obserue and obey them. we
embrace oure kyndfolke with offices of
humanitie and with blyngē their com-

Gradus pl
etatis.

A.iij. panye

CATONIS

pance. And after all these, the chylde
muste feare and stande in awe of hys
mayster whio whose correction he is
committed.

Datum scrua.

The thyngē that thou art put in truste
with, kepe it saythfullye.

Foro te para.

That is to saye, exerctise thy selfe in such
knowledgē, as thou mayest be conuer-
saunte in the courte of pledyngē. Soz in
olde tyme thys was the syrte degree to
high promotion, Erasmus sayeth that
in mooste auncient booke he syndeth it
written thus (foro pare) that is to saye,
obey and applye thy selfe to the market,
that is to saye, to the state present, lyke
to the common prouerbe (utere foro).

Cum bonis ambula.

Repe company with men of honest ha-
uerour. Soz first they wol judge the such
one as they be with whom they see thee
conuersante. And secondelye by haun-
tyngē and bepyngē company with the
good, thou shal become better.

Ad consilium ne accesseris ante-
quam uoceris.

Thruste not thy selfe into other mens
rountaynes and assayres, but when thou
artē

LIBER .I.

art called, then come.

Mundus esto.

That is, neþter syþþe nor ryþtorouſe,
but nette and pure.

Saluta libenter.

Nayre speaking gendreth and also now-
riþer the frendlypp of manye.

Maiori ceda.

That is, tryue not with them that be
myghtyer then thy selfe.

Minori parce.

Rage not agaynste those that be thy
inferioris, but beare somewhat wþth
them.

Rem tuam custodi.

We ast not rashely thy goodes, leſt either
soulþe thou be dynuen to beggerye, or
moþe soulþe forced soþ to robb & treale,
or els (whiche is nette to syn to it) to ex-
torte and poole.

Vcrecundiam serua.

Reþe thy selfe undefyled and pure fro
the spottes of soule leþerye.

Diligentiam adhibe.

As diligencie in all thynges preþapeth
and beareth the chiese stroke: So hath
negligence alwaye infelicite wþth it
accompanied.

Libros lege. Quos legeris memento.
A. iij. Dic

CATONIS

Dute of bookeſ is learned anone that
whiche by longe expeſience and vſe of
lyfe a man can ſkale acceyne. But here
ye muſte take heide that ye ouercharge
not youre ſelue with readyng, heaping
one thyngē upon another, and impri-
thyngē nothyngē in the memorie.

Familiam cura.

Thynge owne domiſtiall affaſces are to
be cared for, and none other.

Blandus cito.

That is, be courteouſe in compaſye.

Iraſci ab ranoli.

Ab re, i. temere, ſi-
ne cauſa. Be not waywarde and harde to please,
for at al not to be moued pertayneth rather
to a ſtocke then to a man.

Nemincm irriteris.

Skoȝnyng of other is a token of an ar-
rogante ſolye. But Erasmus ſaieth in
ſome bookeſ it is witten thus.

Micrum ne irriteris.

As who ſhoule ſave, the vices of the
minde do merite to be mocked and ſco-
ned, but in iſerye deſerueth rather pitie
then mockerye.

Mutuum dato. Cui des videto.

Otherwhyleſ a man oughee to lende
hys moneyp, yet not to all ſortes of men
without choyſe; but to ſuch as wyl well
and

wretches
are ra-
ther to be
pitied then
ſkōned.

LIBER I.

and truly yelde it agayne, and to suche
as be worshipe to haue suche office of
frendshyp betwix them, and fi-
nally to suche as thou couldest fynde
in thy hearte evyn to gene it.

Judicio adicto.

In olde tyme it was the chiese office of
frendshyp, in thy frendes cause, wheres
iudgement was to be gauen, to be with
him and to assit hym with thy coansell
and helpe.

Comware raro.

Ouer ofte to call other to feastes wa-
steth a mans substance, and ouer oft
to goe to feastes is not commendable.
But more rarely to doe cyther of thise
is good humanite.

Quod satis est dormi.

Slepe not for pleasure, but for the ne-
cessarie of nature.

Iusurandum ferat.

Thou oughtest not rashely to sware,
and the thyng that thou swarest, thou
must perdisire, onelies it be a thyng
unlawefull.

Vino te tempera.

Be moderate in wyne, or abstayne fro
wyne. For berelys to geue wyne to a
yongeman, is to put syre to syre.

A.v.

Pug.

CATONIS

Pugna pro patria.

We muste syghte not for eny tyme,
but for defens of our country.

Nil temere credideris

We not lyght to helme all thynges that
be spoken.

Tu te consule.

Aske counsayle of thy selfe, so; thou best
knowest thy selfe and thy thynges. It is
also read thus.

Tuto consule.

Take heede of ieioperous counsayles,
solewe sure counsayles.

Meretioem fuge. Literas disce.

Youth is best kepte frame harlettes by
the study of good sciences.

Nil mentiri velis.

A lye is a foulie byre and nameyne in a
gentle man.

Bonis benefacito.

Benefites ought not to be bestowed but
upon good persons, so; otherwise they
be loste.

Maledicim ne esto.

Tempys thy selfe stowre tauntyng of
other men.

Exultationem retine.

Mayntayne thy good name, that thou
lose it not, so; it is soone loste, but it is
not

LIBER I.

not soone retouered.

Accusum iudica.

Judge not soone or fawourre, but accordinge to the rule of equitie.

Parentes patienti i vince.

Though thy parentes handle thee not indifferentely, yet thou must forbear them.

Beneficij accepti memor esto.

It is a greare comblynes to be myndes full of that thou takest, and forgetfull of that thou gavest,

Ad pretorium statu.

In the Mayres court or kynges courte where causes be pleaded are many thynges learned.

Consultus esto.

Hauke knowledge of the lawe, to the intent thou mayest helpe thy frende.

Vtterevirtute,

Use vertue.

Iracundiam tempera.

Before, he admonished we shoulde not be angrye without cause. Now he waris the clineth that also a iuste angrye shoulde be ent that moderated.

Trocholude. Alias fuge.

The coppes conveniente for chyldren.

The dyse be infamouse even amonges

is he y me
aske cou-

sallie of in

the lawes

Consultor

is the cli-

neth that also a iuste angrye shoulde be ent that

asketh

counsaile

CATONIS

the Heathen people.

Nihil ex arbitrio virium feceris.
It is tyrannicall, to haue eye to what
thou cannest doe by myght, and not to
what thou canst doe by ryght.

Miorem te non contempseris.
It is the proude mans property & not þ
wyse mans, to abhorre hys inferiour.

Aliena concupiscere noli.
Be content with thyne owne.

Coniugem ama.
Thou muste loue thy wyse, for she is
thy partener boþ of weale and wo.

Liberos erudi.
Chastice and bryngē up thy chylđren.

Patere legem quam ipse tuleris.
What ordre thou prestribest to other,
use the same towardes them.

Pauca in conuiuio loquere.
Haue not thou all the wordes at the
bourde, that other men also maye haue
place to speake.

Nil studi quod iustum est.
Be not affectionate to the thyngē, that
shoulde be a reproche for thee to doe.

Amorem libenter fert.
Hatred is by all meanes to be fled, and
loue desyred. And though the person be
scase worthye to be loued agayne, yet
luffer thy selfe to be loued.

LIBER I.
DISTICA DICTA
CATONIS.



I deus est animus, nobis ut
carmina dicuntur:
Hic tibi praecepit sit pura
mente colendus.

Si, pro
quia.
Carmi-
na (Ver-
gilius in
exto li-

The people thought God to be appea-
sed wyth sacrifices of beastes and of bro deum
thynges corporall. But where as God spiritum
hym selfe is a mynde & no body, doubt, et mente;
les he ought chiesely to be honoured w^t vocat.
the puretie of mynde. Bea, and at thys
day also the common sorte of Chisti-
ans worshyppe God wyth certayne
corporall ceremonies onelye, where as
the moste thanckefull and acceptable
worshyp is the godlynes of the mynde,
for suche worshypers doeth the father
of heauen seke, whiche wyll worshyppe
hym in spirite, hym selfe beyng a spi-
rite.

Plus vigila semper, nec somno
deditus esto.

Nam diuturna quies uitijs ali-
meata ministrat.

Forasmuche as ipse is a watchyng, Plinii.
accordynge to the mynde of Plinie, we
ought

CATONIS

ought to take heede, that we looke not
the greatest part of our lyfe with slepe,
namely syth of the same manye vices
be gendred, as well of the bodeye as of
the mynde.

Virtutem primam esse puta
com escere linguam.

Proximus ille Deo, qui scit ra-
tione tacere.

The fyfte, that is to saye, the chise
and greatest vertue is to restrayne thy
tongue, that thou speakest nothyng
rashelpe. For God whyche is wisest,
speaketh seldoune and not but thynges
necessarie, where as there is nothyng,
but he seeth, nothyng, but he under-
standeth. Wherefore he is next to God,
whyche wylslype and with iudgements
of mynde can kepe sylence.

Sperne repugnando tibi tu con-
trarius esse,

Coueniet nulli, qui secum dis-
sider ipse.

He that stryveth wyth hym selfe shall
full euyll agre with other men, that is
to saye, he that hath no certayne forme
and institute of lyfe but is with every
purse of mynde caried powre byther
nowe thyther, is not mete for the com-
panye

LIBER I.

panpe of honest menne.

Si vitam inspicias hominum,
si deniqz mores,

Cum culpent alios, nemo sine
crimine viuit.

We oþdelye people doe marche other
mennes faulces, no man seeth his swone,
wheras in betwe dede no personne at
all is borpde of vices, þt he wyl narrow-
lye examine hys lyfe and maners.

Quæ nocitura tenes, quamvis
tint chara relinque.

Vtilitas opibus præponi tem-
pore debet.

Otherwylles it is expedient to throw
awape thynges mooste deare unto vs,
þt they shoulde bryng anye ioperdys
vpon vs, as to cast awaþ þrecious sto-
nes and golde, that oure lyfe myghte
be in moze faulce, or pleasures, that we
myghte recover oure health. Soþ the
pleasures ought not to be considered,
but the vcellite.

Constans & lenis, vt res expo-
stular esto.

Temporibus mores sapiens sr-
ne criminie mutat.

As time requireth, so take vpþ the newe
theses, nowe those maners. Be somtyme
graus

Erasmus
cuncketh
u better
thus. Cō-
stans et le-
uis ut res
cumque

exploit-
lat esto.

CATONIS

graue and sadde, and somtyme agayne
amiable and mylde accordyng to the
seasone and place. Oþ yþ ye read (Icuis)
after Erasmus mynde. Be somtyme
constant, and somtyme agayne lyghte
and chaungeable, as the tyme shall
require.

Nil temere vxori de seruis cre-
de querenti.

Sæpe etenim mulier quem con-
iunx diligit, odit.

It is commonlye the proper and pe-
culiare faulce of wyues, to moue and
syze their husbandes against theyr
seruauntes, wherfore he wouldest them
that they geue not lyghtelye credence
to suche complaingnes.

Cumq[ue] moches aliquem, nec
se velit ipse moneri.

Si tibi sit charus, noli desistere
captis.

It is not yngoue lightlye to monishe
thy frende, wh[en] he doeth amisse. Thou
muisse styl call vpon hym, thou mayest
not leauie hym, that even with impo-
tuncie thou myghtest overcome hym,
þ[er] the matter be suche that it toucheth
his good name, or hys health.

Contra verbosos noli conten-

dere

LIBER I.

dere verbis.

Serino datur cunctis, animi sa-
cientia paucis.

If thou medlest with wylle men, thou
meddest not manye wordes. If with foo-
les, thou stryuenst in bayne.

Dilige sic alios ut sis tibi char-
rus amicus

Sic bonus est to bonis, ne te mala
dannna sequantur.

So wylle thy frendes, as thou mayest be
dearest to thy selfe. So doe good to o-
ther, that thou hurte not thy selfe.

Rumores fuge, ne incipias no-
vus autor haberi.

Nam nulli tacuisse nocet, no-
cet esse locutum.

Spredae no newe tales amonge the
people, soz a rumoure commonly ligh-
teth vpon hys head, frome whence it
came. If there be no ioperdy in the
reportyng, yet it hurteth thee not, to
holde thy tongue, if there be ioper-
die, it hurteth to bether it.

Rem tibi promissam certo pro-
movere noli.

Rara fides, ideo, quia multi
multa loquuntur.

Maliusso certayne promise to no mis-
B.I. , upon

CA TONIS

Upon truste of another mannes promesse. I hat which lyeth in thy power, thou mayest percloume, but an other mans creoute thou cannest not warrant. And the common sorte of men beinge most ready to promyse, do often tynnes deceyue in percloumyng of the same.

Cum quis te laudat iudex tuus
esse incimento.

Plus alijs de te, quam tu tibi
credere noli.

Esteine not thy selfe by the praysyng
of other men, but by thyne owne con-
science. Aske thy selfe in what case thou
standest, and yf thy mynde answereth
the, that thou arte a farre other person,
then thys man or that man maketh
thee, thou owest rather to geue credence
to thyne owne selfe, to whome thou
art better knownen, then to other.

Officium alterius multis narra-
re nescito.

Atque alijs cum tu beneficeris,
ipse fileto.

A good turne or benefite, whiche we
receyue at other mens handes, oughte
to be hadde in mynde of vs, but a bene-
fite done to other must be forgotten.

Mul-

LIBER I.

Mulgoram cum facta senex et
dicta recenes

Fac tibi succurrant iuuenis,
quæ tece: is ipse.

Aged soike which haue sene and heard
many thynges, be wont to tell the say-
nges and dedes of manye. But we
oughte to endeouore oure selues, that
we so behaue vs in yowthe, that in age
we maye remembre, not onclye what
other menne haue wel sayde and done,
but also what we oure selues.

Ne cures si quis tactio sermor
ne loquatur.

Consciens ipse sibi de se putat
omnia dici.

When thou seest certayne men whys-
per and speake secretlye together, thou
mayst not forthwith suspecte that they
speake euill of thee. For that were a
sygne of one that were gylyte in hys
owne conscience.

Cum fueris felix quæ sunt ad-
uersa caueto.

Non eodem cursu responderit
ultima primis.

In prosperite fears aduersitie, for for-
tune is full of mutabilitie, and often-
times of merye begynnynges folowe

B.ii. sadde

recenses,
i. refers,
narras.

CA TONIS

Sadde endynges.

Cum dubia et fragilis sit nobis
vita tributa:

In morte alterius spem tu tibi
ponere noli.

It is often sene that he that gapeth for
another mans death is sylyte stricken
with deathe darrhim selfe; yea though
he be the younger or stronger of bodye.
For certaynelye the berye lyfe of man
is brykell, and breaketh with every ca-
sualcie.

Exiguum munus cum dat tibi
pauper amicus,

Accipito placide, plane & lau-
dare memento.

Placide. i.
alacri uul-
tu.

Gystes are to be eschewed not by the
pryce, but by the mynde of hym that
geueþ.

Infanteum nudum quum te na-
tura crearat,

Paupertatis onus pacienter
ferre memento.

Povertyp
is no euyl
thyng.
Syth nature hathe broughte vs forth
naked, we maye easelye perceyue, that
ryches partayne not to mans nature,
but is straunge from it. If thou loose
a membre of thy bodye, it maye per-
chaunce greate ther, for somewhat of
thee

LIBER .L.

thee is perysched. But yf ryches be ey-
ther taken awaye, or do not chaunte
dnto thee, be not muche agreued. For
in these thynges, whiche be verelye
mans owne, kynges haue not one iore
moore, then thou that arte poore. Whilc
thou knowe what is in dede thyne?
Thyncke what thou haddeſt when
thou were boorne.

Ne timeas illam, quæ vitæ est
ultima finis.

Qui mortem metuit, quod ui-
uit perdit idipsum.

Who ſo feareth death, doeth not onely
not escape death, but mozeouer looſeth
the verye ſelſe lyfe that is geuen hym.
For a carefull lyfe is no lyfe.

Si tibi pro meritis nemo re-
ſpondit amicus,

Incusare Deum noli, ſed recipi
ſe coerce.

There is no greater coſtey to a mans
hearte, then an unthankefull frende.
Whiche thyng yf it happen, wyte it
not vpon God as that it came by hys
faulce. Marke, rather take vp thy ſelſe,
that them ſhewe no moore ſuche frende.
Myppre to unthankefull bodyes

Ne tibi quid deſit, quæſitum u-

B. iii. tere

CATONIS

Parcé, i.
modice
sparigly.

Sera in fū-
do parsi-
monia.

Ven tosus
i. turgidus
iactabun-
dus.

ars signis
fiech here
craste, de-
cevit or
coloure.

tere parcé,
Vtqué quod est serues, scimper
tibi deesse putato.

Spende, but spende in measure the
thynges that thou haste gotten rege-
ther. And so the intent thou mayst kepe
that thou haste, always ymagine thou
wanteſſt ſomewhat, leſt all be gone ere
thou be ware. For in the purſe botton (ſayeth Heliode) it is to late ſparynge.

Quod prætare potes, ne bis
promiseris ulli.

Nec ſis ventosus, dum uis urba-
nus haberi.

That whyche thou cannewt not per-
ſourme, to promyſe thowghe it be but
ones, were a token of muſche ralnes.
But the thyng that thou cannewt per-
ſourme, to promyſe it to a manne fyſt
ones and then agayne is token of beca-
ſyng and no poyncte of humaniteſſe.

Qui ſimulat uerbis nec corde
elt fidus amicus,

Tu quoquē fac ſunile, ſic ars
deluditur arte.

Agaynſte hym that uſeth a colourefol
frendſhyppe towardes thee and is not
indeed the heartsye frende: Uſe thou
the ſame alſo, and accordyng to the
prouerbe.

LIBER . L

proverbe.CRETIZA CVM CRE
TENS1. for better it is otherwhyp-
les to kepe a fayned frende , then to
make hym thyne open enemye, whiche
thou shouldest doe , yf thou shewe thy
selfe that thou perceyuest hys clokynge.

Noli homines blandos niini-
um sermone probare.

Fistula dulce canit, vcluctem
dum decipit aucte.

dulce pro
ducitur.

Fayre woordes make fooles fayne.
Esteine not ixenne by their good say-
inges but by their well doinges . He
lyeth in wayte of thee that speaketh to
thee most fayne. Rememb're that byr-
des also be mocked and caughte in the
snare.

Si tibi sunt nati, nec opes, tunc
artibus illos

Instrue quo possint inopem de-
scendere ut am.

ars is here
taken for
conninge
or science

Cuntryng (sage they) is no burden,
but whether so evill a man become, it
mayntayneth hym, yea , muche moore
certaynlye then monoye or lyuelode,
for that may be taken frome hym by
an hundred misfortunes , where as a
science or occupation abydeth.

Quod uile est charum, quod

A. iiii cha-

CATONIS

charum est, uile putato.

Sic tibi nec parcus, nec auarus
habeberis ulli.

That the people maketh muche of,
that despysse thou. And that they despise
make thou much of. Thus shal it come
to passe, that neyther thou shal be a ni-
garoet to thy selfe. For thou shalte dare
vse the thynges that thou settest not
much by. Ne yther shalte thou seme
couetouse to anye manne , syth thou
shalte not couet gredelye , nor yet kepe
buselye the thynges that they mooste
couet. The people moste regardeth ry-
ches , but learnyng and vertue they
sette leste by. Tourne thou the opinion,
for such be the thynges to every man
as is bys opinion of them . The peo-
ple indgeth , fesauntes , Partrigies ,
Quaples , deynyste dyshes . Thyncke
thou contrarve, þ they be vyle meates ,
and thyncke the deyniest meate of all
is a newe layed egge , Lettuce , a Chic-
ken . Thus neyther shalte thou seme a
snouge to thy selfe , syth thou haste that
whiche is in thy iudgement deynyste ,
neither shalte thou couet the deynies of
other men , whiche be to thee vyle .

Qua culpare soles, ea tu nesci-

ceria

LIBER I.

ceris ipse.

Turpe est doctori cum culpa
redarguit ipsum.

It is a foule rebuke so; thee to doe that
thyngē thy selfe , whiche thou blamest
in other. A vicious lyfe deminisheth a
teachers authoritie and estimation.

Quod iustum est petito , vel
quod uidiatur honestum.

Nam stultum est petere quod
possit iure negari.

The thyngē whiche semeth not ryght
full or vnhoneste, is to be despred of no Aimicuſ
man . For no manne oweth in thynges sed vſque
unlawful to satisfie his scandes desyre. ad aras.

Ignotum tibi nolito prepone-
re notis.

Cognita iudicio constant , in-
cognita casu.

Erehaunge not easelype the knowen
with the unknowen . For thou shalte
moore comodiouslye vſe the thynges
thou knowest whyche thou canſt iudge
of, then that whereof thou haſte hadde
no expeſience . And ſuche thynges as
thou arte acquaynted wþch , yf they be
good, þ haſte vſe them more rightly, if thei
be euill, thou haſte beare them the more Plautus.
easelype. For as the Poete Plautus

B.v. sayeth:

CATONIS

Sayeth: Cuyls knownen be no cuyls.

Thynge vñknownen howe they shall
proue it is vncertayne.

periclis , p
periculis.
laboras . i.
vexaris.

Cum dubia incertis versetur vi-
ta periclis,

Pro lucro tibi pone diem, qui-
cumque laboras.

The sense and ordre is thys. Where as
the doubtfull lyfe of mankynde is tur-
ned and tossed wþtþ vncertayne peryl-
les, that is to saye, wþtþ a thousande
casualties and hasardes, thou manne
what so euer thou arte which doest la-
boure, that is to saye: whiche arte ver-
ed and troubled with the cuyls of thys
lyfe, tsunte euery daye of thy lyfe as
it were wonne and gayned, moore then
thou lokedest for. For euery daye that
thou haste passed, myghte bathe bene
thy laste dñe, as it was vncertayne
whether it shoulde haue chaunced un-
to thee, or no.

Vincere cum possis, interdum,
cede sodali.

Oblsequio quoniam dulces vin-
cuntur amici.

Other whyles thou muste gene place
and be obsequious to thy fréde though
thou mayest overcome hym; and partie
hym

LIBER I.

hyun to silence. For surely such obse-
quie and gentle fashions doe rayne
frendes in amicite.

Nedubites cum magna petas
impendere parua.

His etenim rebus coniungit
Gratia charos.

Stycke not to bestowe a lytle for the
obeyngnge of muche. For Grace, that the Gods
is to saye, the Goddesse of benuolence
o; fauoure coupleth together louynge
and deare frendes wþtch these iynkes
and chapnes of geuing one to another.

Litem inferre caue cum quo ti-
bi gratia iuncta est.

Ira odium generat, concordia
nutrit amorem.

Take heede thou makest no stryfe nor
contencion wþtch thy frende. Sc: stry-
uyngre and pleadynge wþtch thy frende
breadeþ oþr cynies hatred, where as
on the contrarye parte concorde no-
rysheþ loue.

Seruorum ob culpam cum te
dolor urget in iram,

Ipse tibi moderare, tuis ut par-
cere possis.

Wunrshe not thy seruaunte or scholer
so longe as thou sele thy selfe chased
with

Gratia,
the Gods
delle of
fauoure.

CATONIS

Wyt hys ire, but syrste tempre thy selfe,
that when thy angre is layed, thou
mayest eyther forgue, or punysh
moore gently.

Quem superare potes, interdum
vincere ferendo.

Maxima enim morum sem-
per patientia virtus

It is a ryght soueraygne vertue: yea,
when thou maiest haue the vpper hand,
yet somyme to suffer thy selfe to be bā-
quyshed, and to neglecte thyne aduer-
lare.

Conserua potius quæ sunt iam
parta labore.

Cuin labor in damno est, cres-
cit mortalis egestas.

It is muche moore sure and also moore
easye to kepe that thou haste gotten
with thy laboure, then to botche vp a-
gayne that thou hast wasted by ryste.
Kepe together then the thynges alre-
dye gotten, for when thy trauell and
laboure is spente in boschynge vp and
in recouerynge the damage and losse
that thou haste by thy folye sustayned,
there groweth worldlye beggerye.

Dapsilis interdum notis, cha-
ris, & amicis,

Cum

Labor in
damno.

dapsilis. i.
liberalis.

LIBER .I.

Cum fueris, felix : scruper tibi
proximus cito.

No hem thou arte happy and in wealth
be otherwhyle liberall to thy neygh-
bours, frendes, and louers, but be al-
ways nerest to thy selfe.

LIBER SECVN, DVS.



Eluris si forte velis cog-
noscere cultus,
Vergilium legit, quod si
moge nosc laboras
Herbarum uires, Macer
tibi carmine dicet.
Si Romana cupis et Punica
noscere bella,
Lucanum quatas qui Martis
prælia dicet.
Si quid amare libet, uel discere
amare legendu-
Nasonem petito: Sin autem
cura tibi hec est
Ut sapiens viuas, audi quo dis-
cere possis,
Per quæ semotum vicijs tra-
ducitur exuia.

Propuni-
ca Erasle-
gendum
putat ci-
uica. i. ciu i-
lia.

Nasonem
i. Ouidiu.

Ergo

CATONIS

Ergo ades,& quæ sit sapientia, disce
legendo.

Other matters ye maye learne of oþer Poetes. Vergile in hys booke of Georgikes teacheth husbandye. Maer setteth out the vertue of herbes. Lucane wryteth of the ciuile warres of the Romaynes. Guido sheweth the arte of longinge, and in hys Elegies teacheth loues. But yf thou couerest the arte and wawe howe to lyue well and ryghtly, reade thys booke. Thys shall teache thee no vulgare actes and triaes, but after what sort thou maest leade a lyfe secluded and seuered frome vyses.

Si potes, ignotis etiam prodesse
inamento.

Vtilius regno, meritis acquire-
re amicos.

Not onely vpon oure frendes we
oughte to be beneficial, but straungers
also muste be wonne wyth some bene-
fite wherin we maye doe theym good.
For it is muche moore profitable for a
maine to gette hym frendes with his
demerites and good dedes then to haue
a kyngdome. A kyngdome maye be ta-
ken awaye, frendes wyll succour hym
that

LIBER II.

that is deposid or putte out, for they be farre sacer whome thou wynnest with benefite , then whome thou pressest with power.

Mitte arcana dei,columque inquirere quid sit.

Cum sis mortalis,quæ sunt mortalia cura.

Accordyng to the sentence of Socratis , those thynges that be aboue vs longe nochynge to vs. He admonisheth vs therfore that omittynge the studye of naturall Philosophie, we wyl regarde the thynges that pertaine to humane lyfe, that is to wete, to the stamynge of maners and pourgynge the mynde of evyl effectes.

Linque metum lethi,nam stultum est tempore in omni

Dum mortem metuis amittis
gaudia uitæ.

Relinquise the feare of deathe, for there is greate folye wypned therwith all at all tymes. For synte the persone so fearynge deathe , canne by no meanes honne the thyng he feareth . Wes condeys chys lyfe hache anpe sweatnes in it , all that he looseth throughte his owne folye.

Mortalia.

alias amit-

Iratius

CATONIS

Iratus de re incerta contendere
noli.

Impedit ira animum, ne possit
cernere verum.

If a matter vncertayne or of a double-
full question, see thou never do con-
tende or dispute when thou arte angry.
For angre is a greate obstacle and let
to the mynde, that it, can not discerne
ne espie the truthe.

Fac sumptum propere, cum res
desiderat ipsa.

Dandum etenim est aliquid, cum
tempus postulat aut res.

Doe coste, when the matter requireth,
quickeleye and redelye lest eyther thou
com to doe it wych an euyll wyll, or
doest it when the tyme is passe.

Quod nimium est fugito, paruo
gaudere memento

Tuta mage est puppis modico
qua flumine fertur.

The lowe state and condicione of living
is surer then the hyghe, lyke as a shyp
is in moore saufte whiche is in a lytle
houde then that whiche swymmeth in
the waues of manye seas.

Quod pudet socios prudens ce-
lare memento.

Ne

Erasmus
pro ppcere
purat legē
dum esse
prompte.

Mage, p
magis.

LIBER II.

e plures culpent id quod tibi
duplicet vni.

If thou be wyle, rememb're thou do
not disclose to anye ys. thou haste done
oughte that thou mayest be ashamed
of, leste many men nowe do blame thee
for that whiche afo're thou bewayedest
thy selfe, discontented but thee alone.

Nolo yutes prauos homines
peccata lucrari.

Temporibus, eccata latent, et
tempore parent.

I wyll not thou shouldest thyneke (say
eth thy³ anhour) that euill disposed
and wycked men doe wynne their mis-
demeanours and off'ces, that is to say,
that they shall escape so withoute pu-
nishment, for that were awynnyng
vnto the and a gaynes of their naugh-
tynes. Nay, they shall not escape so.
For as tyme couereth, so tyme also bes-
wrayeth all thynges.

Corporis exigui vires contem-
nere noli.

Consilio pollet, cui vim natura
negavit.

Despise not the powers of a lytle body.
For often tymes that whiche lacketh
in the bodelye strength is recompensed

C.i. In the

CA TONIS In the strength of the mynde.

Quem licetis non esse parem
tibi tempore cede.

Victorem a victo superari sat; e
videmus.

If thou perceyuest that thou haste so
dye wyth one that is myghtyer then
thou, and þ thou art ouermatched geue
place to a tyme and suffer hym to haue
the victorie. for in processe of tyme it
often happeneth that by the alteration
of humane thynges he that before was
the better manne, is nowe become the
inferior.

Aduersus notum noli conteni-
dere verbis.

Lis minimis verbis interdum
maxima crafct.

With thyne olde knowen and familiar
acquaintaunce strye not to loore. for
of very small and lyghte wordes other-
whyles groweth greate and grevous
debate.

Quid Deus intendat noli perqui-
tere sorte.

Quid statuat de te, sine te deli-
berat ipse.

Searehe not by lottes, sorcerye, wic-
kcraft or other wycked craftes, what
that

sorte.i.
anqua di-
uisatione

LIBER II.

Shall become of thee, for mismatche as
God wyl not thou shoulde knowe it.
For he calleth thee not so counsayle,
when he goeth aboute to determine a-
nye thyng of thee. That ys he woulde
haue thee knowe it, doubtles he woulde
call thee to counsayle.

Inuidiam nimio cultu vitare
memento.

Quæ si non lredit, tamen hanc
suffere moleitam est.

Enuye throughe ouermuche gorgious-
nes and furnyshyng of thy selfe see ornatu
thou shonne, that is to saye, take heede ceptam
that thy porre be not so greate and sta-
tely that other men haue enuye at thee.
For albeit the enuye of others hurte
thee not, yet it is a paynesfull thyng to
suffre it.

Esto animo forti, cum sis dam-
natus inique.

Nemo diu gaudet, qui iudice
vincit iniquo.

Take a good hearte to thee thoughte
thy aduersarie agaynst ryghte and e-
quite hath by the inequite of the iudge
overcome thee. For surely he shall not
joye longe that so worketh, but shal
that the iudge hache wychedlye iudged

C.ii. God

Nimio
cultu.i.
ex nimia

corporis

ornatu

ceptam

CA TONIS

God wyl reindge.

Litis preteritæ noli maladicta
referte.

Refere
i.recensere

Post inimicitias iram meminif-
se malorum est.

Aster attoneiment made betwene par-
tys and partys, the cupl tales of the con-
sencion passed, oughee nomore to be re-
hersed, but al the former iniuris ought
to be clene forgotten.

Nec te collaudes, nec te culpa-
ueris ipse.

Hoc faciunt stulti, quos gloria
vexat inanis.

Neþher prayse nor dispayse thy selfe.
For who soever doeth eyther of theym,
semeth to seeke bayne glorie. For even
he that dispayseth hym selfe semeth soz
this entent to doe it, that he maye be
contraryed of such as heare hym and
so be praysed of them.

Vtere quesitis modice. Cum
sumptus abundat,
Labitur exiguo quod partum est
tempore longo.

Use measurablye and sparnglye the
thynges that thou hast gotten together.
For when a mans expenses be greate
and vnreasonable then doeth hys sub-
staunc

LIBER .II.

Faunce and goodes consume and wast
awaye in a lytle tyme, whiche was got
ten in longe tyme.

In sapientia, cum tempus postu-
lit aut res.

Stultitiam simulare loco pruden-
tia summa est.

Doe not alwaye pretendre grauitie and
wyse dome, but otherwhyles take the
personne of a foole vpon thee, namelye
when the tyme or matter so requireth.
For when occasion serueth, to counter-
selye soleyn, is mooste hyghe wydome.

Luxuriam fugito, simul et vi-
tare memento.

Crimen avaricie, nam sunt con-
traria famæ.

Slye excesse and ryot in al thynges, and
agayne on the other parte, remembre
to eschewe the crime and blame of co-
uetousnes, for they be bothe of theym
contrarye to a good name and fame.

Noli tu quedam referenti cre-
dere semper.

Exigua est tribuenda fides qui
multa loquuntur.

Se thou helene not hym þ is alway tel-
lynge and reportyng of tales. For sus-
telyz swall credence ought to be geuen

CATONIS

to suche as be great talkers.

Quod potu peccas, ignoscere
tu tibi noli

Nam nullum crimen vini est,
led culpa bibentis.

That thou offendest and doest amyssie
through dronckenshippe, forgyue not
thy selfe, but rather blame and accuse
thy selfe:yea, and take punishment of
thy selfe. For verelij, it is not the wyne,
ale, or beere, that oughte to be blamed
whē a faulte is committed of a dronkerd,
but it is the selfe drinckers faulte.

Consilium arcandum tacito com-
mitte sodali.

Corporis auxilium medico com-
mitte fideli.

Committe thy p̄sute and secrete coun-
sayle not to euerye personne but to thy
syll and secrete frende. And the helpe
and cure of thy bodye, committe to a
saythfull phisition.

Successus,
luckles or
prosperi-
ties.

Successus indignos noli ferre
moleste.

Indulget fortuna malis, vt lē-
dere possit.

Take it not greuously, whē syther thy
matters prospere not accordynge as
thou arte worthy, or when other mens
matters

LIBER .II.

matters prosper better, then they be
worthe. For fortune fauoureth many
lynes and cheriseth euyll personnes,
to the intent she maye hurte them and
doe them displeasure at length.

Prospice qui veniunt hos ca-
sus esse ferendos.

Nam leuis iudit quicquid pra-
uideris ante.

Sozsee and caste before with thy selfe
the chaunces that come, to the entente
thou mayest the better beare them. For
it is a muche easyer and lighter gryese,
when the thynge is sene before.

Rebus in aduersis amimum sub-
mitter noli.

Spem retine, spes vna hominum
nec morte relinquit.

In aduersicie subinitce not thy hearte
and courage, but kepe styll a good hope
of a better daye. For onelye hope sozsa-
keth not man no not in death.

Rem tibi quam noscis aptam
diuittere noli.

Fronte capillata, post est Occasio
calua.

When thou seeſt a thynge meete for
thee, let it not flyppe but take the occa-
ſion when it serueth. For Occasion is

C.iiiij. thus

Ouid. ui-
uire spe,-
vidi qui
moriturus
erat. read
the Pro-
uerbe.
Nosce te-
pus.

CATONIS

thus paynted. She is before in the front
of her heade all full of heere , so that a
man maye easelye catche holde of her,
but behynde she is balde.

Quod sequitur specta, quodqz
imminet ante videto

Ullum imitare Deum , qui par-
tein spectat vtranqz.

Janus.

Beholde the thing that already is come
and whyche nowe foloweth thee , and
fo;les the thynges also that is comming,
and whiche hangeth ouer thy heade. As
who shoulde saye ; If thynges passed
done well or otherwyse, take counsayle
howe thou mayest vse thynges to come.
Wherin thou shalt folowe the example
of Janus the auncient god of the Mo-
maynes, which was paynted with two
faces in whome was figured a prudent
and wyse man,whiche oughte to looke
bothe behynde hym and before hym.

hewe(se-
quitur) is
taken.

Thinges behynde thee be thynges pas-
sed, and thynges before thee be thynges
to come . For so muste thou take thys
woerde (sequitur) here.

Fortior ut uales, interdum par-
cior esto.

Pauca uoluptati debentur, plu-
ra saluti.

20

LIBER .II.

To the entente thou mayest be stronger and haue thy health the better, be otherwhyles more sparinge, sobre, scant, and in moderate in thy diet . Somwhat ought to be geuen to pleasure, but more to health.

Iudicium populi nunquam contemperis vnuſ,
Ne nulli placias,dum vis contemnere multos.

Thou beyng but one man never despise the iudgement of the people, least whyle thou wylte despise manye , thou please none.

Sit tibi præcipue,quod primum est, cura salutis.

Tempora ne culpes,quum sis tibi causa doloris.

Afoore all other thynges take heede of thy healthe , for that is the chiese and principall thyngē to be regarded, least, þt thou fall into diseases through thyne owne intemperancye and by misgouernance of thy selfe , thou blamest the tymē or the vniwholesomes of the aire or place(as commonlye men do)where thou arte cause thy selfe of thy trouble and sorowe.

Somnia ne cursis, nam mens
C.v. humana

CATONIS

humana quod optat
Cum vigilat sperans, person-
num certum id ipsum.

Observe not superstitione neyber
yet regarde thou thy dzeames. Soz the
thyngē commonlye that mans mynde
wysheth soz, by hoppinge, whyle it wa-
keth, seech the same by representacion
in depe.

LIBER TER- TIVS.



OC quicūq; velis carme
cognoscere lector,
Hac p̄cepta feres, qua-
funt grauissima vitz.
Instrue p̄ceptis ani-
mum, nec discere cesses.

Nam sine doctrina vita est, qua-
si mortis imago.

Commoda multa feres : Sin au-
tem spreueris illud,
Non me scriptorem, sed te negle-
xeris ipse.

I thou what so ever thou arte (good rea-
der) whiche dorst couet to knowe thys
booke of verles: shalte carpe away moste
wōlosome

LIBER III.

wholsome and commendable preceptes
of lyuyng. Furnyshē therfore thy minde
wyth moxall lissons, and cease not to
learne. For withoute learnynge surelye
thys lyfe is as who shoulde saye , an y-
niage or representacion of death. Thou
halce, I saye, beare awaie manye com-
modities by readynge and revoluyng
thys booke . Contrarye, yf thou settest
noughte by it, thou shalt not despysse me
that am the wyter, but thy selfe.

Cum recte viuas, ne cures verba
malorum

Arbitrii nostri non est, quid quis-
que loquatur.

When thou lyuest well; regarde not the
wo:des of euyl persons that can speake
good by no menne of honestye. Neither
doeth it lye in oure power and arbitri-
ment what cuerke manne speaketh.
Wherfore syth we can lette no man to
speake, it is not oure faulre, but theirs.

Productus testis, saluo tamen
ante pudore,

Quantumcunq; potes, celato
crimen amici.

When thou arte broughte forthe for a
wytnesse in thy frendes matter: Doe ac
much as thou canst, thy honestye saued,

Arbitrii
nostri, in
our liber-

CATONIS

to hyde thy frandes blame.

Sermones blandos blesosque ca-
uerē incenento

Simplicitas veri sana est, fraude
ticta loquendi.

Trouthes tale is playne and symple
without anye flatteryng, wherc as fayre
flatteryng speache lyeth commonlyn
awyte to deceyue thee. Take heede ther
sofe of fayre and lispyng woordes that
thou be not defrauded.

Segnitiem fugito, quā vitā ig-
nauia fertur,

Nam cun animus languet, con-
sumit inertia corpus.

A slouthfull and ydole lyte is to be fiedde.
For when the mynde is vnlyte, then
doeth ydlenes consume the bodye.

Interpone tuis interdum gaur-
dia curis,

Vt possis animo quemuis suf-
ferre laborem.

The minde that is warrid with serious
assayres muste otherwhyles be refres-
hed wytch honest and moderate plea-
ses that it maye be the better able to
endure labours: For as the Beece M-
nide wryteth. Quod caret alterna requie
durabile non est. Nothyng wþhoute
inter-

Languet i.
is feble or
drowsie.

Curis.i.
Studij.

Ouidi.

LIBER .III.

Interchaungeable reste can endure.

Alterius dictum aut factum ne
caripleris vñquam
Exempli simili ne te deridiat
alter.

Carpseris.
i. reprehena-
deris.

Checke thou not at anyt tyme another
mannes woo;de or dede , least with lyke
example another man scorne thee.

Quæ tibi lors dederit tabula su-
prema notato,

Augendo serua , ne sis quem fa-
ma loquatur.

Suche thynges as heritage or executor-
shyppe (whiche hece is called sors sus-
prema) hath broughe unto thee beinge Sors supre-
noce and witten in the iable testamen- ma-
tarie or laste wyll of thy auncestur or
scende , kepe theym wel with argumen-
tynge the same rather then dimishyng,
leaste thou he suche one as the same shal
speake on.

Cum tibi diuinitate superant in fine
senecte,

Magnificus facito viuas , non
parcus amicis.

Superant.
pro abun-
dant.

Whan in thy very last age thou hast sop-
son and abundance of ryches, lyue af-
ter a free and liberall sorte, and no my-
garde to thy frendes.

Vnde

CATONIS

Vtile consilium dominus ne de-
spice serui.

Nullius sensum si prodest, temp-
seris vnguain.

Thou that arte a maister despysse not
the profitable councel of thy seruante.
No, despysse no mannes advise and con-
ceyfe yf it be auayable and good.

Rebus & in censu si non est quod
fuit ante,

Fac viuas contentus eo, quod tecum
pora præbent.

yf in goodes and coyne it be not with
thee as it hath bene in tymes past, doe
so then that thou mayest lyue contented
with that that the tyme geteth and mi-
nistrith unto thee.

Vxore in fuge, ne ducas sub no-
mmedotis.

Nec retinere velis, si cooperit esse
molesta.

Beware and se thys thyng, that thou
marye not a wyfe so: the goodes sake
that she bringeth with her. No, kepe her
not, yf she begynne to be grevous and
comberous unto thee, but lette her goe
with that she brought a gods name, ra-
sher then thou shouldest be disquieted al-
thy life long with her. Here shal ye note
that

Præbet i.
inistrat.

Dos is y
whiche is
gyuen w
a woman
in mar-
age.

LIBER III.

that by the lawes of the Romaynes before the religion of Christ came among them, they myghte at their pleasure thypst awaye their wyes, yf they lybed them not and take newe. But Christen me cannot do so. Wherfore they ought to be the more diligent & circumspect to chuse suche as they maye lyue in quiete wþþ.

Multorum disce exemplo quæ
facta sequaris,

Quæ fugias Vita est nobis ali-
ena magistra.

Learn by the exēple of many what des-
des thou mayest folowe and what thou
mayest flee. For the lyfe of other menne
ought to be vñus vs eue a scole maister
and teacher what we ought to doe.

Quod potes id tentes, operis ne
pondere pressus.

Succumbat labor et frustra ten-
tata relinquas.

Attempce the thynges that thou art ha-
ble to doe, lest yf thou be pressed and o-
uercharged wþþ the warghte of the
worcke, thy labour quaple, and so thou
be compelled to leue all thynges that
thou hast vaynelye attempted.

Quod nosti haud recte factum
nolite

Succubat,
Ieorruat,
Sal vndet
feets.

CATONIS

nolito tacere,
Ne videare malos imitari velle
tacendo.

Repe not close the thyng that thou thin-
kest not ryghtlye done , lest thou seme to
be desyrous to folowe the euyll persons
by concelynge their trecherie.

Iudicis auxilium sub iniqua lege
rogato.

Ipsa etiam leges cupiunt ut iure
reganter .

Extremis of lawe is extreme infurie,
as the Poete Terence sayeth. Wherefore
ys contrarye to equitie thou be pressed
with the rigoure and extremis , despise
the helpe of the iudge that hathe authori-
tie to tempre the rygoure as the case re-
quireth. For the verye lawes themselues
demaunde the same , that they shoulde
be moderated and expounded accordyng
to equitie and conscience.

Quod merito pateris , pacienter
ferre memento,

Cumque reus tibi sis , ipsum te
iudice damina.

The incommode that thou suffrest
through thyne owne faulfe and deser-
vinge suffre pacientlye , and when thou
art gyldye in thyne owne conscience
privelye

Terence.

LIBER .III.

prively to thy selfe, be iudge of thy selfe
and condempne thy selfe.

Multa legas facito, perfectis se-
lige multa.

Alias p^t
legc.

Nam miranda, canunt, sed non
credenda Poetæ.

Reade muche , and out of thynges that
thou haste throughtlye reade chuse and
pycke ouse muche , and not all . For the
Poetes recorde thynges wonderful but
not alwayses credible.

Inter coniuinas fac sis sermone
modestus,

Ne dicare loquax, dum vis vr-
banus haberi.

Loquax,
a præter

Be sober of wordes at a table amonges
gestes , leaste whyle thou desyrest to be
counted a manerlye man , thou be cal-
led contrarie to thy expectacion,a præ-
teler.

Coniugis irata nolito verba
tinere.

Struit.i.
molinar.

Nam lachrimis struit insidias
dum foemina plorat.

Be thou not moued with the wepyng
woordes of thy wyfe when she is an-
grye . For a woman when she wepeth
goeth about with her teares to worke
deceipte.

D.j.

Vtter

CA TONIS

Vtere quæsitis, sed ne uidearis
abuti.

Abuti.i.
male uti

Qui sua consumunt, cum deest,
aliena sequuntur.

Use but abuse not thy goodes that thou
haste gotten. For they that consume
theyr owne, when they lacke, ensue o-
ther inennes.

Horat.
Mors vlti
malinea
xruin

Fac tibi proponas mortem non
esse tunendam,
Quæ bona si non est, finis tamen
illa malorum est.

Death enen for thys verye cause is not
to be feared soz it is fynde of all wold-
lye trouble and displeasure.

Frugi.
thrystye.

Vxoris linguam si frugi est, fer-
re memento.

Namq; malum est, nil velle pati,
nec posse tacere.

Be content to suffre thy wyves tonge,
yl she be thrystye and a good houstrye
besydes forthe. For thys rather is an e-
wyll propertye that one wyll suffre no-
dyng, and yet canne not tempre hys
owne tonge.

xgra.i.co-
acta inuita

Dilige non xgra charos pietate
parentes.

Nec matrem offendas, dum vis
bonus esse parenta.

Loue

LIBER .III.

Poue thy deare parentes with a bolan
tacye kyndnes and not as it were by
contynuall of the lawes. And agayne
doe not so cleane to thy facher that thou
shalte displease thy mother, but beare
thy selfe euinely to bothe.

LIBER QVAR=

TVS.

SEcuram quicunq; cupis tra-
ducere vitam,
Hec vitijs harere animum quæ
moribus obsunt;
Hec præcepta tibi semper re-
genda memento.
Inuenies aliquid in quo te vta-
re magistro.

Securam*i*
tranquilla

Who soever couesteth to leade a quiet
lyfe and laboureth that hys mynde be
not intangled with vices, whiche be ver-
ty hurtful to vertuous and honest mas-
ters, lette hym alwayes revolue these
lessons. I trowe he shall fynde some-
what wherin he maye use hym selfe as
a maister and gouernour of hys lyfe,
beyng holpen with these præceptes.

Despice diuitias, si uis animo

D.ij. esse

CATONIS

suspiciunt
l admirā-
tur, imag-
nitaciūt

Vsus i.nes-
cessitas.

Parce,
aduerbe.
Apparum.

esse beatūs,
Quas qui suspiciunt, mendicant
semper auari.

Regarde not worldelye ryches, ys thow
desprest to be happye and blessed in thy
mynde. for surelye they that be in loue
and admiration wylth ryches, what be
they? They be couetouse and alwayes
beggers. for a beggers bagge is never
fylleo. They haue never ynoch. They
be styll nedye.

Commoda naturæ nullo tibi
tempore deerunt,
Si contentus eo fueris quod po-
stulat vsus.

The necessary commodities of nature
thou shalt never fayle of, ys thou wylle
be contented with that that the present
use asketh.

Cum sis incantus, nec rem ra-
tione gubernes,
Noli fortunam, quæ non est,
dicere cæcam.

Wher as thou arte an euyll husbande
thy selfe, and doest not ordre thy thynges
with wysoome and reason call not
fortune blynde, for there is no suche
thyng.

Dilige denarium, sed parce di-
lige.

LIBER .III.

Jige formam,
Quam nemo sanctus nec honestus captat habere.

As it is a wylle mans propertie to loue
money for the vse of it. So it is a fooles
parte to loue to see it, to handle it, and
to sede hys eyes with it. For no honest nor
holpe man seeketh that.

Cum fueris locuples, corpus curare memento.

Aeger diues habet nummos, se
non habet iplum,

If thou be ryche, looke to thy bodelye
health. The sycke rich man hath money,
but hym selfe he hath not.

Verbera cum tuleris discens ali-
quando magistri

Fer patris imperium, quum ver-
bis exit in iram.

Wher as thou suffrest otherwhyle e-
uen the beatynge of thy maister in the
scole when thou learnest, be not agre-
ued to beare thy fachers regiment and
authoritie when with wordes he fall-
out with thee in hys mode and passion.

Res age que prosum, rursus vita-
re memento

In quibus error inest, nec spes
est certa laboris.

D.iii.

Ex:

Se, no sed
legendum
putat Era.

verbera i.
verberati-
ones.

CATONIS

Exercise thy selfe in thynges profitabile, and agayne eschue suche thynges as be doubtfull and wherin thou mayst be deceyued. See thou hast a litle hope of thy laboure, and accordyng to the common sayinge. Quia dubitas, ne feceris. Doe not the thynges thou doubest in.

Quod donare potes, gratis concede roganti.

Nam recte fecisse bonis in parte lucrorum est

Genie strelpe and franelpe that thou mayest conueniently forbear. For a good tourne done to good men is to be numbered in the parte of gaynes, accordyng to the Mine Publian. Beneficium dando accepit qui digno dedit. He hath receyued a good tourne by gevinge, whiche hathe geuen or done a good tourne to the worthye.

Quod tibi suspectum est, confessim discute quid sit

Nanq; solent primo quæ sunt neglecta nocere.

The thyng that is suspected vnto thee, forthwith boyle it oute. For thynges whiche at the begynnyng be not loked open, doe commonlye mische harme to a man

Mimus
Publia.

LIBER .I.II.I.

a man ere he beware.

Cum te detinent. Veneris damno-
sa voluptas,
Indulgere gula noli, quia ventris
amica est.

when the chargeable and losfull pleasure of the body doeth occupye and imbrace thee, whiche doubtles is a great spender and waster of thy goodes, take heed thou geue not thy selfe to deynctye and delicious fare, for the pleasaunce contentacion and facisslyng of thy mouthe and palat (whiche lustre and desyre to fare deynctelye is here called Gula, and is the bealyes frende) lest thou overcharge thy selfe wþt expences and so be broughtee to extreme Marke beggerye. The sense then of the verses what is (Gula.) is thys. Beware thou double not thy soze, one euyll maye so be borne, two at ones can not. To loue women is char-geable. To sede of deynctye and syne meates is also chargeable. If thou wylte nedes easue the one, flee the other.

Cum tibi proponas animalia
cuncta timere:

Vnum hominem tibi præcipio
plus else timendum.

D.iiiij where

Proponas
i. statuas.

CATONIS

Nowhere as in thyne owne conceypte shou
doest cast thee to feare all beastes, na
melye suche as be wylde and perylous:
by myne aduyse and commaundement
thou shalte feare one luyngē thyng,
that is to wete, man aboue them al. for
no beaste is moore hurtful to manne,
then man is to man.

Cum tibi praualide fuerint in
corpore vires,

Fac sapias, sic tu poteris vir for
tis haberi.

If thou be of most puissant strength in
thy bodye, shou acte not sozibwith to be
called a stronge or valiant manne, on
les shou couple it with the power of the
wyte, that is to saye: wylde done, wher
with thou mayest ryghtelye use thy bo
delye strength.

Auxilium a notis petito, si for
te laboras.

Nec quisquam melior medicus,
quam fidus amicus.

Thou openest the diseases of thy bodye
to a Phisicion. Open the diseases of
thy mynde to a faythfull frende. The
one healeth with medicines, the other
with good counsayle.

Cum sis ipse innocens, moritur

cur

Fac sapias
i. sapis sapi
ens.

Laboras i.
turbaris a
nimis.

LIBER .III.

cur victima pro te?
Stultitia est morte alterius spe-
rare salutem.

victima
est animal
immola-
tum in sa-
crificio.

Sythe thou arte the offender thy selfe,
why doeth þ gyltles beaste which thou
offrest vp in sacrifice for thy synne bye
for thee ,D thou Romayne (soz to the
foolish Romaynes then þanims this
was w;ytten of a wise þanim.) It is,
sayeth he:a greate solye to haue hoope
of health in the death of another thing.

Cum tibi vel locum vel fidum
caueris amicum,

Non tibi fortuna est hominis,
sed vita petenda.

Fortuna,
wealth.

þf thou seke a frende, or a felow eyther
in wedlocke or in other assayres:este me
not hym or her by the goodes and pros-
perous fortune, but by the good proper-
ties and maners of lyfe.

Vtere quæsis opibus,fuge no-
men auari.

Quid tibi diuitiae prosum, si pau-
per abundas?

Quo mihi
diuitias si

Thou haste in þayne gotten ryches, þf non con-
thou dare not vse them, but in the myd- dicitur v-
dest of all thy ryches lyuest nedely. For ti? Holia
þf they doe thee no good it is all one as
þf they had them not at all.

D.v.

Si

CATONIS

no here as in thyne owne conceypte shou
doest caste thee to feare all beastes, na-
melye suche as be wylde and perylous:
by myne aduyse and commaundement
thou shalte feare one lpuynge thyng,
that is to wete, man aboue them al. for
no beaste is moore hurtful to manne,
then man is to man.

Cum tibi prualidz fuerint in
corpore vires,

Fac sapias, sic tu poteris vir for-
tis haberi.

If thou be of most puissant strength in
thy bodye, thou arte not forswich to be
called a stronge or valiant manne, on-
les thou couple it with the power of the
wyte, that is to saye: wylde domine, wher-
with thou mayest ryghtelye vse thy bo-
delye strength.

Auxilium a notis petito, si for-
te laboras.

Nec quisquam melior medicus,
quam fidus amicus.

Thou openest the diseases of thy bodye
to a Phisition. Open the diseases of
thy mynde to a saythfull frende. The
one healeth with medicines, the other
with good counsayle.

Cum sis ipse nocens, moritur

car

Fac sapias
I. fias lapi-
ens.

Laboras i.
turbaris a
nimo.

LIBER .III.

cur victima pro te?
Stultitia est in morte alterius spe-
rare salutem.

victima
est animal
immola-
tum in sa-
crificio.

Sythe thou arte the offender thy selfe,
why doeth þ gyltes beaste which thou
offrest vp in sacrifice for thy synne dye
for thee , D thou Romayne (for to the
foolysh Romaines then þ animis this
was wryten of a wise þanim.) It is,
sayeth he: a greate folys to haue hoope
of health in the death of another thing.

Cum tibi vel socium vel fidum
quaris amicum,

Non tibi fortuna est hominis,
sed vita petenda.

Fortuna,
wealth.

þf thou seke a frende, or a felow eyther
in wedlocke or in other assayres: esteeme
not hym or her by the goodes and pros-
perous fortune, but by the good proper-
ties and maners of lyfe.

Vtere quæsitis opibus,fuge no-
men auari.

Quid tibi diuitiax prosum, si pau-
per abundas?

Quo mihi
diuitias si

Thou haste in vapne gotten ryches, þf non con-
thou dare not vse them, but in the myd- deditur v-
dest of all thy ryches lyuest nedely. for ii? Hoia
þf they doe thee no good it is all one as
þf they had them not at all.

D.v.

Si

CATONIS

Si famam seruare cupis,dura vi-
uis,honestam,
Fac fugias animo,quaꝝ sunt ma-
la gaudia vita.

If thou wylle kepe vp thy good name
and honest estimacion whyle thou ly-
uest: See thou see in thy mynde the e-
uyll and hurtefull pleasures of lyfe, as
Gloconye, Lecherye and surche lyke.

Cum sapias animo,noli irridere
senectam.

Nam quicunqꝫ senex , sensus
puerilis in illo est.

Sensus pu-
erilis, a
chiloyſhe
withe.
naben thou arte in thy iuste and best
age and doest forȝthe in wyte and wi-
dome, see thou forȝne not age, that is to
saye: the aged menne, whose wytes be-
inge nowe not so quicke and freſhe as
they were, be euerye daye moore feble
and moore, and growe chyldishe againe
accordynge to the Proverbe . BIS
PVERI, SENES. Olde menne be-
twyſe chyldren.

Disce aliquid,Nam cum subito
fortuna recedit,
Ars remanet,vitamqꝫ hominis
non deserit vñquam.

Fortune often tymes doeth fodenlype
plucke from a man hys goodes, as by
fyr,

LIBER .I.II.

syre, by threes, by warres, by shippes,
by ake, and by a thousande casualitie,
but cunnyng or science can not be ta-
ken from thee. This therfore, is the su-
rest possession, whiche alwayes and e-
uerye where shall mayntayne thee.

Peripictio cunctos tacitus quid:

quisq; loquatur

Sermo hominum mores & celat
et iudicat idein.

Alias
cuncta.

Marke secretlye with thy selfe and es-
pye oute all persons what every mans
talke is for their talke doorth hide their
maners and condicions for a tyme ys
they be dissemblers, and agayne they
talke at another tyme bew;ey and shew
what they be.

Exerce studium, quamuis perce-
peris artein

cura,cogi-
tatio.

Vt cura ingenium,sic et manus
adiuuuat vnum.

Judyc.

As learnyng wyl vanishe awaye ys
thou retayne it not with dayly exerceise:
So an handys occupation or craste
muste be holpen and increased wþth
laboure.

fati.i mor-

Multum ne cures venturi tem-
pora fati

us.

Ncni timet is mortem, qui scit

con-

CATONIS

contemnere uitam.

If thou wylt be free from the feare of death, learne not to set muche by lyfe, for as Aristotle full featly teacheth, the vse or fruition of nothyng is pleasant onles after a maner thou hast despyshed the same alredy.

Aristotle.

Disce, sed a doctis, indoctos ipse doceto.

propagan-
da, i. dilata-
da, multi-
plicanda.

Propaganda etenim rerum doc-
trina bonarum.

Learne not of euerye man, but of suche as can teache thee agayne, the thynges that thou hast learned of other, the same se thou teache to other. For the knowledge of thynges profitable is not to be iappressed and hyd, but to be reached as it were by handes from one man to another.

Hoc bibe quod possis, si tu uis uiuere sanus.

Morbi causa mali est homini quandoq; uoluptas

Dryncke not more then thou arte able to beare, and moore then shall suffyce thy nature. For that shorte pleasure of drynckynge oftentimes breadeth to a man a longe and painful sycknes.

Laudaris quodcunq; palam, quod cunq;

Laudaris
pro lauda-
ueris.

LIBER .IIIIL.

tunq; probaris,
Hoc vide ne rursus levitatis cri-
mine damnes.

We hat so euer thyngē thou shalt prayse,
and what so euer thou shalt allowe, see
thou doe not agayne datine and disla-
lowe the same throughte the wye of
lyghtnes.

Tranquillis rebus quæ sunt ad-
uerſa cauet.

Rursus in aduersis melius spera-
re memento.

We not careles when fortune is quiet
and caulme, but feare a tempest, againe
when fortune rageth, hoope for a better
wether. In prosperitie we ought to
feare aduersitie, that we be not thought
les, and in aduersitie we ought to luke
for prosperitie, that we be not hartles.

Discere ne cesses, cura sapientia
crescit.

Rara datur longo prudentia
temporis usu.

cura i. stu-
dio.

Let vs never cease learninge, for by
study and revolving of the mynde doth
wydome encrease, & a by longe expe-
rience and vse of time is gyuen a rare, Rara.
that is to say, a singular and seldo sense
wydome. This take I to be the better
sense

CATONIS

sense.

Parce laudato, nam quoniam tu sapere
probaris,

Vna dies, qualis fuerit monstrabit amicus.

Be scant of thy prayse. Erstolle not thy
scend to the hygh comendacions whom
thou hast not yet throughlye tryed, lest
one daye come that shal bier hym to
be a farre other manne then thou takeſſ
hym for.

Nc pudeat quia nescieris te velle
doceri.

Scire aliquid laus est, pudor est
nihil discere velle.

Some men are strycken wth suche for-
lyshe shame that they had rather to be
ignorante, thyn ones to learne, wheres-
as yet they knowe it is an hyghe com-
mendation to haue knowledge & a foule
reproche to be ignorant like a brut beast.

Cum Veneret et Baccho lis est
et iuneta voluptas.

Quod lautum est animo com-
plettere, sed fuge lites.

There is ioyned wþh Venus & Bac-
chus bothe pleasure and stryfe, plea-
sure þt þe vse theyr commodities mea-
surably and wel,stryfe and displeasure,
þt

LIBER .III.

þþ þe bse them (otherwysse. wþ yne the
making wherof was inuenced by Bac-
chus) moderatlye taken maketh þ heart
cheresfull, immoderatly, setteth men to-
gether by the eares. Epikwyse it is of
loue, lawfully taken and honestly it de-
lyteth, otherwise it bþreadeth discorde
and variance.

Demissos animo, ac tacitos vita-
re memento.

Qua flumen placidum est forsan
latet altius vnda.

þcheue sad and styll persons. for they
seme to go aboue some mischiese. þue
as a sonde or water is to be most feared
where it is moste caulme, for there it is
wonte to be depeſt. So Cesar euer fea-
red more Brutus and Cassius, whiche
were pale and styll men, then he feared
Antonius the dronkerd.

Cum tibi dispiceat rerum for-
tuna tuarum,
Alterius specta quo sit discrimi-
ni peior.

As often as the fortune of thyne owne
þynges displease the , considre the for-
tune of another man in what diuersitie
thy fortune is worse then his.

Quod potes id tenta, nam littus
carpe

CATONIS

Carpere
littus i.na-
uigare lux-
ta littus.

prae*i.* ma-
litione.

querēdo *i.*
lamēdō.

carpere remis,
Tutius est multo, quam velum
tendere in altuni.

Sure thynges gughee rather to be at-
tempted then great thynges. For surer
it is to rowe by the shooze and to vse
boore than wſul sayle to cut the waues
in the mayne Seas, in great paryll and
daunger.

Contra hominum iustum prae-
contendere noli.

Semper enim Deus iniustas
vlicscitur iras.

Stryve not crokedlye and frowardlye
agaynst a iuste manne. For God euer
reuengeth wrongful veracions,
Ereptis opibus noli matere
querendo.

Sed gaude potius, tibi sic contin-
gat habere.

If ryches chaunce vnto thee, be glad.
If they be by some misfortunes taken
awaye: Doe not mourne and tormente
thy selfe with complaynunge.

Est iactura gratis, quæ sunt a-
mittere daminis.

Sunt quædam quæ ferre decet
patienter amicum.

It is a fooze losse to loose the thynges
a man

LIBER .III.

a man hath by the damage and fault of
hys frende , as yf hys beastes shoulde
cate vp my corne or suche lyke thynges ,
I woulde not be惩戒ed therwryth ,
but require amedes . Yet againe some
thynges there be whiche it becommeth
a frende paciently to suffre of hys
frendes namely lyght and smal offensess .

Tempora longa tibi noli pro-
mittere vita.

Quocunq; ingredeleris sequitur
in his, corpus ut umbra.

No man can prouyse long lyfe to him
selfe, syth death, wherether so euer a man
goeth , doeth folewe hym , none other-
wyse , then the shadowe foloweth the
bodye.

Thura deum placas, vitulum sine
crescat aratri,

Ne credas placare deum, dama-
cæde heathen.

Appease gods indignation and wrathes
with frankencentre and suffre the ralfe
that it maye growe to be apte and mete
for the ploughwe . For thyske not that
thou doest pacifys god when thou ma-
kest sacrifice vnto him with the slaug-
ter of calues and other beastes .

b.i.

Cede

CA.TONIS

Cede locum Ihesus fortunæ, cede
potenti.

Lede qui potuit, prodesse aliquan-
do valchet.

Geue place to fortune, that is to saye:
to menne that be fortunate and ryche
though he thou be sometyxie hurted and
wronged of them, yet I say, geue place
also to men of power and myghes. For
he that was of power to hurt thee shal
be able to doe thee good somtyme.

Cum quid peccaris, castiga teipse
subinde.

subinde p
statim.

Vulnera dum sanas, dolor est
medicina doloris.

When thou shalt doe any thyngie amiss:
doe not wyneke at thyne owne faulce,
as other men do, but chastice and chide
thy selfe forthwirth. For sorowe is me-
dicine of sorowe whyle a man suffre his
woundes to be cured. A smartynge
wounde canne not be healed wrythout
a bytyngie plaster or medicin. So lyke
wyse it is of the diseases of the minds.

Dammaris nonquam post lon-
gum tempus amicum.

Mutauitores, sed pignora
prima memento.

Never condempne nor bicerlye castis a-
way

dammaris
p dñm ac-
ris i. dñm.

LIBER .III.

Waye thy frende after a longe tyme of
frendshyp vseo and continued betwene
you. He hath chaunged perhaunce his
maners, he is not the man he was wont
to be. Well, what then? Yet remembre
the syaste and olde bandes and tookens
of loue betwene you, and shewe hym
somwhat the moore fauour for that.

Gratior officis quo sis imago,
charior esto,
Ne nomen subeas quod dicitur
officerda.

pignora.

image pro
potius.

To the entent th' n maiest be the better
beloued of menne see thou be rather the
moore chanckefull and kynde towar-
des menwynnyng their helettes with
workes and offyces of humanite, least
thou doe els runne into the name whi-
che of the Latine people was called,
officerda, that is to saye, as some men
interpret it one vpon whome a good
courne bestowed is losse, or as other
thincke a destroyer and loser of al good
humanite.

Suspectus, caueas, ne sis miser
omnibus horis.

Nim timidis et suspectis apti-
simi mors est.

Thou being a man suspicuous, suspec-
E.ij. tinge

CATONIS

tyuge and feareynge the waggyngē of
a strawe, take hede, that thou hiue not
a miser all the dages of thy lyfe, as who
shoulde saye: he that suspecteth euerye
triste, muste nedes lyue a wretched life.
So: vnto fearesful and suspectyngē per-
sons is deathe moste mete and conve-
nient, so as inuche as lyue they can not
swete lyfe and pleasauntlye.

*Cum fueris seruos proprios mer-
catus in vsus,*

*Et famulos dicas homines tamen
esse memento.*

If thou shalte bye bonde men for thyne
owne proper uses (soz amonges the
heathen people it was a comon thing
to bye vassaynes or bonde men) and ral-
lest them thy seruauntes: yet remem-
bre that they be menne and no beastes.
In that they be boughte it commeth by
the iniquite of fortune, but in that they
be menne they be thy felawes, for thou
art but a man.

*Quam primum rapienda tibi est
occasio prima,*

*Ne rursus queras, que iam neg-
lexeris ante.*

Even the very fyre occasion of a good
thyngē is forthwith to be caughte and
taken

LIBER .III.

taken vp, less yf the occasion wrythdrawe
it selfe, thou shalbe be sayne to leke it a-
gayne, perhaunce never synde it more,
sozasmuche as alredye thou haste neg-
lected it.

*Morte repentina noli gaudere
malorum.*

*Felices obeunt, quorum sine cri-
mine vita est.*

If euyll menne doe sodenlye dye , we
oughte rather to be sorrye , then soyfull.
Let vs rather ioye in the death of good
menne, whose death is happye.

*Cum coniunx tibi sit, nec res, et
fama laboret:*

*Vitandum ducas inimicum no-
men amici.*

If thou haste a wyfe and neyther thy
goodes nor thy estimacion and fame is
in anpe euyll case or daunger, doe not
then bryngē thy selfe into the frendship
and familiarite of greate men, and na-
melye of suchē as haue no good but ra-
ther an odious name amonges the peo-
ple, least thou get by suchē frendshyppe
bothe to thy selfe and to thy wyfe some
blamishe or euyll name. Thys take I
to the best sense.

*Cum tibi contingat studio cog-
E.iii. nosce-*

laboret. i.
periclit-
tur.

CATONIS

noscere multa,
Fac discas multa, vit.s nescire
doceri.

The more thou learnest, the more loke
thou studye to knowe. Seine not vna-
ble to apprechende or conceyue any ma-
ner of knowledge.

Miraris verbis nudis me scribe-
re versus?

Hos breuitas sensus fecit contun-
gerc binos.

A sentence oughte to be comprised in
fewe wordes. For shorte thinges be best
remembred and sonest borne awaye.
And for thys cause the autho: of thys
pretye boke thoughte it good by naked
wordes to include in euerye seuerall
distich a seuerall lesson or morall
precepte, to make it playner
and shoter.

Catonis Distichorum
moralium finis.

versus bi-
nos Graci
uocant
disticha.

36

ALIQUOT SENTEN
TIARVM FLORES EX VIB
RIIS COLLECTI SCRIPTO.
Hibis per Desidrii Erasmi Roterodamum,
vnam cum interpretatione Richardi T
uerneri Serenissimo Regi Angliae
ab annulo Signa
torio.



The sayinges of Pittagus.



PIFFICILIA qua pulchra.
Goodly thinges be hard.
Magistratus virū arguit.
Authōritie or office testis
reth what a man is
Prudentis est prospicere
ne quid eueniat mali, fortis tollerare, si for
te obtigerit.

It is a wylle mans parte to fysse that
no euyll doe chaunce vnto hym, and a
gayne it is an hardye mannes parte to
fuisse yf anye euyll chaunce hym.

Ne cui calamitate suam exprobraris.
Wþþ: ayde no man of hys misfortune.

Vxorem æqualem ducito.
Marye a wylle of no hygher byzthor e,
E.iii. gate

FLORES

State then thou arte thy selfe.

B I A S.

Valere corpore, naturae munus est. Dixit dantur a fortuna, Sapientia animi bonum est.

To be stonge of bodye is the gyse of Nature, Ryches is geuen of fortune. And wisedome is the good thyng of the mynde.

Ita dispensa tempus, quasi et diu victurus et mox moriturus.

So dispose thy tyme, as thou shouldest bothe lyue longe, and also dye shortelye,

Delibera lente, quod docrueris constanter urget.

Take longe advisement, but the thinge that thou hast ones determined set vpon it constancive.

Ne præceps sis ad loquendum.

Be not heade or rash to speake.

Pessimi consultores sunt ira & præcipitantia.

Wrathe and rashenes be two the worst counsaylours that can be.

Sapiens denuo sua bona secum portat.

The wylle man earpeth all his goodes wylth hym.

CLEOBVLVS.

Amicos beneficijs souc, quo fiant amiciores,

SEN TENTIARVM.

37
eiores, inimicis benefac, quo fiant amici.
¶ Apud apne thy frendes with benefi-
ces to make them moore frendelepe, and
doe good to thyne enemipes, to make
them thy frendes.

Egressurus domo, te cum expendito quid
foris agere velis, dominum vbi redieris, quid
egeris reputato.

¶ hen thou goest frome home, ponder
with thy selfe what þ wylce doe abyde.
And when thou returnest home recorde
with thy selfe what thou haist done.

Audiendi quā loquendi studiosior es.
Be moore desyrouse to heare, then to
speake.

Voluptati frenos injicio.
¶ ypple thy pleasure,

Vxori praesentibus alijs nec blandire
nec iurgium facito.

In presence of other, neyther scoller thy
wylle nor chide her.

Rebus secundis ne efferaris, aduersis ne
deiciaris.

With prospericie be thou not lyfted vp,
and with aduersicie be not cast downe.

PERIANDER.

Voluptas cito perit, honos im-
mortalis est.

Pleasure soone periyeth, but honore
E.v. never

FLORES

neuer dyeth.

Tutares quies, periculosa temeritas.
Miserias is a sure thyngē, but rathē
nes is daungerousse.

In rebus prosperis esto moderatus, in
aduersis prudens.

In prosperite be sobre, i aduersitate wise.

Cura potest omnia.

Diligence and study can do al thinges.

A N A C H A R S I S.

De arte non iudicat nisi artifex.
Of a crafte can no man iudge but the
craftees manne.

Ex alienis uitijs disce q̄ fæda sint tua.
By other mennes byces learne howe
soule thyne owne be.

Linguam, ventrē & pudenda cohiba,
Charmē thy touge, bely and p̄enitieſ.

T H A L E S.

Difficillimum est omnium nosce seipsum.
It is the hardest poynte of all, a man to
knowe hym selfe.

Quæ in alijs damnes, ipse ne feceris.
Suche thynges as thou doest condēyne
and blaine in other, do thē not thy selfe.

A nūcorū non minus absentiū q̄ pre-
sentium memores esse oportet.
It behoveth vs to rememb're our fren-
des as well absent as p̄esent.

An*v*

SENTENTIARVM.

Animus honestis artibus colandus est,
potius q̄ forma corporis componenda.
A man ought rather to garnish hymnd
with honest artes: Then to decke the
forme of his bodye.

Ne queras fraude ditescere.
Beke not to grove ryche by falsehoode.

Qualem gratiam retuleris parentibus
tuis, talem expecta et a liberis tuis.
Suche thankes as þ hast yelded to thy
parents, loke soþlyke of thy childre.

SOLON.

Virtus fidelior est iurejurando.
There is moore trusse in honestie then
in an othe.

Quod præclarū est, acurate est agendū.
A thinge of excellencie ought to be fine-
lye done.

Amicum ne temere recipito, receptum
ne reijcito.

Receive no man rashly into thy freſhip
and when thou hast received him easse
him not rashlye of.

Impera, sed prius edocitus imperio parere
Desire to beare somme rule, but firſte
learns to be obedient unto rule thy ſelf,
Cum regibus (dixit Aesopus) aut om-
nino non loquendum, aut que ſunt in-
cundillima loqui oportet.

WTH

FLORES

neuer dyeth.

Tutares quies, periculosa temeritas.
Quietnes is a sure thyngē, b̄t rathes-
nes is daungerousse.

In rebus prosperis esto moderatus, in
aduersis prudens.

In prosperite be sobre, i aduersite wise.

Cura potest omnia.

Diligence and study can do al thinges.

A N A C H A R S I S.

De arte non iudicat nisi artifex.
Of a craftē can no man iudge but the
craftes manne.

Ex alienis uitijs disce q̄ fēda sint tua.
By other mennes byces learne howe
soule thyne owne be.

Linguam, ventrē & pudenda cohiba,
Charmē thy tongue, belly and p̄nūties.

T H A L E S.

Difficillimum est omniū nosce seipsum.
It is the hardest p̄nūte of all, a man to
knowe hym selfe.

Quæ in alijs damnes, ipse ne feceris.
Suche thynges as thou doest condēme
and blaine in other, do the not thy selfe.

A nīcorū non minus absentiū q̄ pre-
sentium memores esse oportet.
It behoveth vs to rememb're our fren-
des as well absent as present.

Anv-

SENTENTIARVM.

Animus honestis artibus colendus est,
potius q̄ forma corporis componenda.
A man ought rather to garnish h̄is wypnd
with honest artes: Then to decke the
forme of his bodye.

Ne queras fraude ditescere.

Seke not to grobe ryche by falshode.

Qualem gratiam retuleris parentibus
tuis, talc in expecta et a liberis tuis.

Suche thankes as þ hast yelde to thy
parents, loke soȝ þ lyke of thy childre.

SOLON.

Virtus fidelior est iurenando.

There is moore trusse in honestie then
in an othe.

Quod præclarū est, acurāte est agendū.
A thinge of excellencie ought to be fine-
lye done.

Atticūm ne temere recipito, receptum
ne reijcito.

Receiue no man rashly into thy freſhip
and when thou haſte received him caſte
him not rashlye of.

Impera, ſed prius edictus imperio parere
Desire to beare ſomme rule, but firſte
learne to be obedient vnto rule thy ſelf.

Cum regibus(dixit Aelopus) aut om-
nino non loquendum, aut que ſunt iu-
cundiffima loqui oportet.

WYTH

FLORES

W^eþþ kynges (sayd þe sope) it were best
cyþher not to speake at all, oþer to speake
thynges moſte pleasaunce.

Inniō, inquit Solon Cum regibus aut
omnino non loquendum, aut quæ sunt
optima loqui oportet.

Naye saþeth Solon: wþþ thynges it
were best cyþher not to speake at all, oþer
to speake the best thynges.

Rationi pareto.

Obeyre reason.

Malorum consuetudinem fugito.
Escheu the felowshyppe of evill despo-
sed menne.

In defunctum maledicta ne congerito,
Mayle not upon him that is deade.

Filius ne parentem alere cogitor, a quo
nullam artem edoctus est.

Let not the sonne be compelled to finde
þys father in þys extreme pouertie and
nede, of whom he hath not bene taught
or broughte vp in anye science oþer occu-
pacion.

Vitæ finem spectato.
Prayse no manne for blessed and hap-
pye tyll thou see the ende of þys lyfe.

CHILO LACEDE-
MONIVS.

Si dixeris quæ uis, audies quæ non vis.

þe

SENTENTIA RVM.

If thou speake what thou wylle, then
thalice heare what thou wylle not.

Damnum turpi lucro potius esto.

Preferre dainnage before soule lucre.

Nec lingua preueritor animum.

Let not the tongue runne before þ wit.

Quæ si ri non possunt ne tentes.

Allaye not the thynges that can not be
broughte aboute.

Index aurum, aurum explorat
hominem.

The louche stonc tryeth golde, golde
tryeth manne.

Amato rinquam osurus, oderis
tanquam amaturus.

Loue as though thou shouldest in tyme
commynge hate, and hate as thoughts
thou shouldest in tyme commynge loue.

A R I S T I P P V S.

Opes eiusmodi tibi para, quæ navi
fracti simul cum domino enatent.

Se the thee such ryches whyche þe
þypppe breake maye slaynnes forth to
gether with the shone.

Fortunæ bona varij casus eripiunt;
boni animi quæ sola uere bona sunt,
nec incendum nec naufragium po-
test eripere.

The goodes of fortune be fallen alwaye
by

FLORES

By sondrye casualties, but the goodes of
the mynde, whiche be onelye true goo-
des can not be taken awaye neyther by
fyre nor wypwacke.

Disce puer, quæ viro sunt vsui futura.
Learne when thou arte a chylde suchs
thynges as shall be profitable when
thou arte a man.

THEOPHRASTVS.

Preciosissimus sumptus est tempus.
Tyme is the meste preiciousse coste that
a man can bestowe.

ANTISTHENES.

Regium est audire male, quum se-
ris bene.

It is gretter to a kyng, thoughe he do
nsuer so well yet to be euell spokent of.

Satius est in coraces quam in colac-
ces. i. in coruos quam in adulatores
incidere. Illi mortuum exedunt, hi
uiuum etiam.

It is better of the swayne, to fall a-
monge's a sorte of Rauens then amon-
ges flatterers. The Rauens eate
a manne when he is deade, but the flat-
ters eate hym quicke.

Quod rubigo est ferro, hoc litor est
homini.

That route doeth to yron, that doeth
enuye

Corax gre-
ce a rauē,
Colax a
flatterer.

SENTENTIARVM.

swage to man.

Fratrum concordia quouis muro
tutior.

The concorde of þeþren is surer then
any stony wall.

Principia disciplina est dediscere mala.
The chiefeſt learnyng is to unlearne
byees.

DIOGENES.

Vir bonus Dei simulachrum est.
A good man is the ymagyng of God.

Amor oſiſoraw est negocium,
Love is the busynes of loþerers.

Miserrima res est ſenex egens.

Medys age is a thynge moſte miſerable.

Pemioſiſſime mordet, ex feris botti-
is obtructor, ex cicuribus adul-
tor.

There be two whiche byte moſte dead-
lyc, of wylde beaſtes, the backbitter, and
of tame the flatterer.

Oratio blanda est mellitus laqueus.

A flaterynge ſpeche is a hongre ſweete
ſnare.

Qui præclarè loquuntur nec faciunt,
eitheræ ſimiles ſunt, quæ ſonat alijs,
ipſa nec audiens, nec ſentiens.

They that ſpeak gloriouſly, but do no-
thyng therafter theſelſe, be lyke unto a
harpe

FLORES

harpe, whiche maketh a sounde to o-
ther, but it selfe neyther heareth nor
perceyueþ.

Frustra viuit, cui ut bene viuat 'nul-
la cura est.

He lyueth vaynlye whiche hath no care
to lyue well.

Qui forma decorus indecoro loqui-
tur, ex eburnia vagina plumbium
educit gladium.

A goodly person that speakeþ vngood-
lye woordes, draweth soþe a leaden
swarde oute of an yuerþ staberde.

Serui heris, improbi serunt cupi-
ditibus.

Bonde men be thzall to their maisters,
and bymeked men to their lusses.

Eruditio iuuenibus sobrietas est, se-
mibus solatium, pauperibus diuitiaz,
diuitibus orhamentum.

Learnyng is to yonge men a sober-
nes, to olde men a solace, to poore men
ryches, to ruche men a garnythemenc.

Nobilitas, gloria, diuitiaz, malitia
sunt velamenta.

Nobilitie, glorie, ryches be the clokes
of nougynnes.

SOCRATES.

Quæ supra nos, nubil ad nos.

The

SENTENTIARVM.

The thynges that be aboue vs , per-
hapnes nought unto vs.

Hoc unum scio , me nihil scire.

Thys one thyng I knowe (sayde Bo-
trates)that I knowe no thynges.

GRATES.

Vt in omni malo punico granum
aliquid putre est, ita nemo reperitur
vndiquaq; purus a vicio.

Lyke as in euer ye pome granate there
is some kernyl rotten: so ther is no man
sounde throughtlye cleane from vice.

ZENO CITI- ENSIS.

Non qui magnus , statim bonus est,
sed quisquis bonus , idem et mag-
nus est.

It foloweth not , that who so ever is
greate is forthwith good, but who so ev-
er is good, the same is also great.

Ideo Natura dedit homini aures du-
as, os vnicum, vt plus audiamus qua-
loquamur.

Nature hath geden man therfore twe-
eares , and but one mouth , that we
should be redyer to heare then to
speake .

Auribus attrahendi sunt homines
potius quam pallio, id est persuasione

F.j. magis

FLORES.

magis quam violentia.
Men oughte to be drawen, rather by
the eares then by the gowne, þ is to say
rather by persuasion then by violence.

THEMISTOCLES.

Præstat habere viros egentes pecu-
nia, quam pecuniam egentem viis.
It is better to haue men wantyng mo-
ney, then money wantyng men.

PERICLES.

Amicum esse licet sed usq; ad aras.
A man may be a frende, but he must go
no further with his frende then cyll he
come to the aualter, that is, he maye not
offende God for his frendes cause.

LAMACHVS.

Non licet in bello bis peccare.
It is not lawfull in battayle to make
a faulte twyls.

IPHICRATES.

Indecora sapienti vox est. Non puta-
ram, aut non expectaram.
It is an uncomb'ye sayinge for a wyls
man to say: I woulde not haue thought
it, or I woulde not haue looked that it
shoulde haue come so to passe.

M.CVRIVS.

Præstantius est imperare aurum ha-
bentibus viris, quam habere aurum.

SENTENTIARVM. I.

It is farre better for a man to heare a rule vpon men hauyng golde, then to haue golde him selfe.

CATO SENIOR.

Mirum eam ciuitatem saluari esse posse, in qua minoris veniat bos quam
piscis.

It is maruaile y that certe can be sauffe,
in whiche an ore is sold for lesse pycce,
then a fyfe is sold for.

Musonius apud Gelium.

Si per laborem honesti quipiam ei-
geris, laborabit, honestum manet: si
per voluptatem turpi quipiam fer-
ceris, voluptas abit, turpitudo ma-
net.

If through labour thou shalt worke
any wortyppre: The labour vanisched,
and the wortyppre carpeþ! But if thou
rough pleasure thou shalt worke any
shame, the pleasure vanisched
and the shame
carpeþ.

SENTENTIARVM IN SIGNIVM FINIS.

F. ii.

ML M I P V B L I A N I.

That is to saye, quycke and sentencis
oure Verses or Meters of PVBs:
LIVS. VVith the interpre-
tacion and briefe scholies
of Rycharde Taw-
uerne.

Alicenum
i non p-
rium.



Licet est omne
quicquid op-
tando cuenit.
All that happe-
neth by wyl-
lyng, is none
of thyne. As
who shuld say:
what so ever
commeth unto

thee by thyne owne traynayle and in-
dustrie that onely counte thyne owne.

Ab alio expectes , alteri quod
ficeris.

Take to haue the same at an other mans
hande that thou thy selfe haste done to
other . with what measure (sayeth
Christe)ye measure, with the same that
other

MIMI PVBLIANI.

Other men measure unto you agayne.

Animus veteri qui scit, scit tu-
to aggredi.

Sicut, ead.

A mynde that knoweth to feare, the skyll.
Same knoweth also safelij to enterpris.
He that understandeth the daunger
and perill of thynges, can skyll also ra-
escheue the perill. On the contrary syde,
the harschayne setteh vpon thynges
daungerouslye, bycause he hath not the
wylte to feare.

Auxilia, humilia firma con-
sensus facit.

Humilia.
i.tenaria.

Consente maketh small succours sure.
Though in warres a manne hathe but
simple helpe, yet ys they agre together
they shall be stonge ynoughe, and ha-
ble to beate a greater compayne amon-
ges whome is no ordre nor concorde.

Discorde surelye enfebleth the greatest
powers.

Amor animi arbitrio sumitur,
non ponitur.

ponitur, p
deponitur

Loue is taken with choyse of mynde;
but is not so layde downe. It is in oure
power not to begynne loue. But when
thou arte ones in, thou arte nowe be-
come seruaunce vnto it, and canst not
platke out thy heade when thou wilst.

F.iiij. Aut

MIMI

Aut amant odit mulier, nihil
tertium. i.
medioit.

A woman eyther loueth or hateth, ther
is no thyng. A woman kynde soz the
moste partas in extremes and to loore
upon eyther parte. She hath no meane.
for (as Brasmus sayeth) she is animal
affectionis obnoxium, that is to wete,
withoute moderation or stey of her ap-
petite, all full of affections, and in ma-
ner boyde of reason.

Ad tristem partem strenua est
suspicio.

Suspicion is vehement and stronge to
the unfortunat or heauye parte. They
that ones be fallen into heauy fortune,
be mooste suspected in theynges,
and mo:onev be commonly most rea-
dye to suspecte the worst in all thynges.

Ames parentem, si æquus est, si
alter, feras.

þf thy parente be gentle and indiffe-
rent unto thee, loue hym, þf he be not
suche, but vnegal and iniurious, yet be-
cause he is thy parente, beare hym.

Aspicere oportet, quod possis
deperdere.

Thou muste loke vpon the thynges that
thou mayest loose. The best keper of a
thynges

P V B L I A N I.

þynginge is the owners eye , that is saye,
þys p;esence.

Amici vitia si feras, facias tua.
þe f thou suffre thy frendes faultes thou
makeſt them thine, as who ſhoulde ſay:
it ſhall be imputed vnto thee what euer
thy frende offendeth in, when thou
doeſt not challenge hym therof.

Alicen, homini ingenuo , acer-
baciſt ſcrutius.

Bytter bondage is to a gentle manne
ſtraunge. No þynginge is dearer to a gen-
tle hearte then is lybertye.

Ablentem laedit, cum ebrio qui-
litigat.

Who brauleth with a dronckerde, þur-
tech him that is absent. The mynde of a
dronckerd is away, wherwith he ſhould
ſpeake. And therefore it is all one as yf
he were not there hym ſelfe.

A mans iratus multa mentitur ſibi.
A louer when he is angry maketh ma-
nye lyes to him ſelfe . The angry louer
purpoſeth muche in þys mynde, whiche
he perſourmeth not afterwarde,

Avarus ipſe miseria cauſa eſt
fuit.

The couetonous persone is cauſe of þys
owne wretchednes. for wililyngly and
F. iiii. wittynge,

MIMI

wittynghye he is euermoore nedye and
fylthy, afrayed to spende one halpenye
vpon hym selfe.

Quid. i in
qua re.

A mans quid cupiat scit, quid
sapiat non videt,

The louer knoweth what to couet, but
seeth not what to be wylle in. He coue-
teth without judgement, not weyenge
whether the thyng he profitable or
hurtefull whyche he so coueteth.

A mans quod suspicatur vigilans,
somniat.

The louer dzeameth the thinge that he
suspecteth wakynge. Louers comon-
lye sayne to theym selues dremes and
with dayne hope flatter them selues.

Ad calamitatem quilibet ru-
mor valet.

Euerye rumour serueth for wretched-
nes, that is, sadde and heauye tidynges
be easlye blowen abroade be they never
so bayne and false and they be also sone
belcued. But suche thynges as be good,
ryght, and honest, are hardlye belcued.

Amor extorqueri haud potest,
elabi potest.

Loue can not be wronge out, but fall as-
wave it may. Such a vehement thyng
is loue, that sodenlye and perforce thou
canst

P VBLIANI.

canst not thrusse it out, but by lytle and
lytle it maye syde awaie.

Ab amante lachrimis redunas
iracundiam:

With teares mayest thou quenche ths
louers angre. If thy louer be never so
angrye with thee, wepe, and all is well
agayne. Thys arte is not unknowen
to women.

A parte cum est mala mulier,
tum demum est bona.

When a woman is openlye evyll then
is she best. As who shoulde saye, if there
be any goodnes in a woman, it is then,
when she openlye bitereth her malice.
Counterfeited holynes (they saye) is
double wickednes. A woman for moste
parte (sayeth myne authour Erasmus)
is a crooked and discretesful pece, and ther
fore she is least hurtfull when she is o-
penly noughe. Thys is not spoken of
women, but it agreeeth vpon some men
also.

Auarum facile capias, vbi non
sis idem.

Thou mayest easelye take a couetouse
man, if thou be not the same thy selfe,
One couetouse persone can not beare
another.

F.v. Amare

MIMI

Amare et sapere vix deo con-
ceditur.

To be in loue and to be wyse is scarce
graunted to God. It is not one mans
propertie botche to loue and also to be of
a sonnde mynde.

Auanus nisi cum moritur, nū
recte facit.

The couetouse person but when he di-
eth doeth nothyng well. For whan he
departeth the world, then at last he suf-
fereth other men to spende and use his
goodes whyche he had hured vp.

Astute dum celatur, sc̄ x̄tas i-
dicat.

Age bewrayeth it selfe, be it never so
trastely hydde and kepte in.

Auanus damno potius, quam sa-
piens dolet.

The couetouse person soroweth for losse
of goodes rather then the wyse manne.
A wyse manne vexeth not hym selfe
with losynge of worldely thynges. But
he mourneth that lacketh money bys
God.

Auaro quid mali optes? ni, vt viuat diu.
What evyll canst thou wilhe to the co-
uetouse manne, but longe to lyue, soas-
muche as he lyuereth most wretchedlye.

Ani-

ni, p nisi,

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PUBLIANI.

Animo dolenti nil oporteret
credere.

To a sorowfull mynde men oughte to
geue no credence, so longe as thou art
greued, truste no thyng: thy selfe. For
greuaunce of mynde entiseth no thyng
a ryghte.

Alicenum nobis, nostrum plus
alijs placet.

Alienū i.
res alteri?

Other mens fortune pleaseþ vs, and
ours pleaseþ other men more. No man
is contented with hys owne allotment
and thynges.

Amare iuueni fructus est, cri-
men seni.

Loue to a pounge person is a fruite of
pleasure, but to an old person it is a
blame.

Anus cum ludic,mortide
litias facit.

An olde woman blyngē dalsante, de-
eth no thyngē els in effecte but delyterē
deathe:

Amoris vulnus idem qui sanat, facit.

The selfe person maketh the wounde
of loue, which healeþ hys woude, that is,
ys hys person loued assenteth to the louer.

Ad paenitendum properat, cito
qui iudicat.

28

MIMI

He hasteneth to repent him selfe which
judgeþ lyghtly. We not to rashe in iud-
gement. wþ headye sentence geuyng,
osten tymes foloweth repentaunce.

Amicun optimæ res parant,
tristes probant.

Wealþ gesteth frendes, but aduersitie
tristh them.

Aleator quanto in arte est incli-
or, tanto est nequior.

A dyser the more cunnynghe and better
he is in hys seate , so muche he is the
worse. The more a personre exelleth in
a thynge that is discomendable, the
worse he is.

Arcum intensio frangit, ani-
num remissio.

Bendyngē breaketh the bowe, but slae-
kyngē breaketh the mynde , that is to
sweate , a bowe ys it be bente to muche,
breaketh. But the powers of the minde
be increased by bendyngē and continu-
all exercise, wheras with slacknes and
ydlenes they be broken.

BIS est gratum, quod opus est, ul-
tro si offeras.

þs thou ofre thy frende the thinge that
he nedeth, unasked, it is wo; the double
than-

47

PUBLIANI.

thankes. A benefite excepted by traunting
hache loste a great parte of the thancke.

Beneūcium dare qui nescit, in-
iuste petit.

We that can no skyl to do a good turne,
vnyghelpe claimeth a good turne. We
ouȝteth not to enioye anye benefite of
other menne, that doeth good hym selfe
to none.

Bonum est fugienda aspicere ali-
eno in malo.

It is good espyng in another mannes
wo what thinges are to be fled. Learne
what is to be eschued not wþt þyrs
owne harme, but take exmple at other
mennes evilles.

Beneficium accipere, libertatem
vendere est.

To take a benefice is to sell thy liber-
tys. He is not his owne man, that blesþ
another mans benefite.

Boni nemini hora est, vt non
alicui sit mali.

There is a good houre to man but that
the same to another is evyl.

Bis enim mori est, altius arbi-
trio mori.

To dye at anothers mannes wyll is a
double deathe. Naturall deathe is na-
þyngs

MIMI.

nothing so painful, as is violent death.

Beneficia plura recipit, qui scie
redder.

We receyuthe more benefites that know
wech to requite vith anckfull persens
ones known, haue no moze anye bene
fites geuen to them.

Bis peccas, cum peccanti obse
quiun accommodas.

Thou doest swise nought, when to him
that doeth nought, thou appliest thy ser
vice and obeylance.

Iesus. i. of
fensus.

Bonus animus Iesus, grauius
multo trascitur.

A good and gentle hearte ones agreued
is muche soore displeased and angrye.

Bona mors est homini, vita
qua extinguit mala.

Death is good to manne, whiche quen
cheth the evyls and greuaunces of lyfe.

Beneficium dando accepit qui
digno dedit.

He by geuyng receyneth a benefite,
Venus. i. whiche geneth one to hym that is wo
medlocke thye of it.

or wo
mans co
manye. Blandicia, non imperio, fit dul
cis Venus.

By layre and amiable meanes is Ve
nus that is to sape lone as wel in matt
moriye

PUBLIANI.

monye as other waies made pleasant,
not by force, by compulsion & conuictiōne.

Bonus animus nūquā errat
obsequium accommodat.

A good minde is neuer agreeable to hym
that erreth fro þ path of good maners.

Beneficium se dedisse qui dicit, petit.
He that telleth he hathe done a good
turne asketh a good tourne. The reher-
sal of a benefite bestowed, is a demaide
of another in recompense.

Coniunctio animi maxima est
cognatio.

The knittynge together of mynde is
the chieffest alliance or kyndred that can
be. Erasmus readeth it also thys wise,

Benevolus animus maxima est
cognatio.

A frendfull mynde is the chieffest ali-
aunce. Doubtles, muuall venuelence
byndeth strayer then anpe knotte of
bloude can bynde.

Beneficium spedare, docere
est reddere.

Osten to geue a benefite, is to teache a
man to rendre agayne.

Bonitatis verba imirari, maior
malitia est.

To couterseyte þ wordes of goodness is
the

MIMI

the greater wycchednesse. He that is
noughte and speakeþ well, is moore
then noughte, sayeth Erasmus the do-
wer of eloquence.

Bona opinio homini tutior pe-
cunia est.

'Opinio. i.
Fama, exi-
stutatio
A good opinion is surer to a man then
money. It is better to have a good fame
then anye ryches.

Bonum tamenetsi supprimi-
tur, non extinguitur.

The thynghe that is good, (as truch
and iustice) though it be suppressed and
kept vnder for a tyme, yet it is not be-
terlye quenched, but at length wyll
bzeake out agayne.

Bis vincit qui se vincit in victoria.
He that can ouercome hym selfe in vic-
torye, that is to saye vse moderatlye the
victorye, overcommeth swylce, synt his
enemye, seconde hys owne mynde.

Benignus etiam dandi causam
cogitat.

Benignus. He that is liberall and free hearted lo-
liberalis: keth not to be despred, but of him selfe
sekeþ occasion and cause, to geue and
bestow þis benefites.

Bis interimitur, qui suis armis
perit.

He

PUBLIANI.

He is thwylle slayne, that periysheth with
hys owne weapons.

Bene dormit , qui non sentit
quam male dormiat.

He sleepeth well that fealeth not howe
eyll he sleepeth. When h fealynge of
worldelye eyll is awaye, there is no
eyll.

Bonorum crimen est officiosus
miser.

officiosus.
i.honestus

A vertuouse personne in misery is the
blame of good thynges , as who shold
saye, vertue is blamed when vertuous
me be afflicted and troubled. Phe that
lyueth well fall into miserye, ah wyll
they saye, ye maye see howe these geare
speade.

Bona fama in tenebris proprium
splendorem obtinet.

A good fame euен in darckenes loseth
not her due betwylpe and renoume.

Bene cogitata, si excidunt, non
occidunt.

Good deuises or thynges wel delysed
thoughe for a tyme they be forgorren
and fall out of memorie, yet they passe
not cleane awaye for ever.

Bene perdit nummos , iudici
cum dat nocens.

G.j. Ds

MIMI

He loseth well money whyche heynge
taken in a trippē gethē to the fudge or
ruler some rewarde soz his sauergarde.

Bonis nocet, quisquis percer-
rit malis.

He burdeth the good, whosoever spa-
reh the baode.

Bono iustitiae, proxima est se-
ueritas.

To the good thyngē of iustice rigour is
next, that is to saye, the rigour of the
lawe, whiche is an euyll thyngē is so
nere unto iustice, which is a good thing,
that often tymes the one is taken for
the other.

Bonum apud vitum cito mori-
tur iracundia.

Wyrth a good man angre soone dieth.

Bona turpitudo est, quæ pericu-
lum indicat.

It is a good dishonesty that bewrayeth
daunger.

Bona comparat presidia mis-
ericordia.

Merrye getteth good defences or gar-
risons. Who so hathe a petyfull eye can
not but prosper.

Bonarum rerum consuetudo
pessima est.

Accusatio

PUBLIAN.

Accustomableness of pleasantnes thynges is worse as all. Notynge is swete but wareth lothsome ys it be continual lyþ used.

• Beneficium dignis vbi das, omnes obligas.

Wher thou doest good to the worlde thou byndest all. For it is not bestowed vpon the person, but vpon vertue.

C Rudelis in re aduersitatis est obiurgatio.

In aduersitate it is cruelle to chyde thy frende, when he shoulde be comforted.

Cauendi nulla est dimittenda occasio.

No occasion of takynge is to be lette passe.

Cui semper dederis, ubi neges,
rapere imperas.

Ones dñe one to whome thou haste
alwayes geuen, and thou inforcest that
person to plucke from thee.

Crudelem medicum intemperie
trans æger facit.

The sycke person throughe hys enuy
rule maketh the phisicion to exercysse
cuell medicines.

Cuius mortem amici expectant,
G.ij. vitam

MIMI

oderant p
odio habet vitam oderant.
v whose death a mans frendes doe loke
for, bys lyfe they hate. v wherefore com-
mit not thy selfe to such frendes.

Cum inimico nemo in gratiam
cito reddit.

v Ich hys enemys noman that is wisse
returneth lyghtelye without good deli-
beration into frenshyppe and familia-
ritie agayne.

periclu p
periculum Citius uenit periculum, cum con-
temnitur.

Danger commeth the soner, when it
is not paste on.

ad papud Casta ad virum matrona paren-
do imperat.

A chaffe woman with her husbande, by
obeyinge, ruleth.

Cito ignominia, fit superbi
gloria.

The glorie of the proude person anone
becometh hys reproche. Insamye al-
wayes ensueth arrogancie.

Concilio melius vincas, quam
iracundia.

Thou shalte better ouercome by wylse-
dome then by furze.

Cuius dolori remedium est
patientia.

To

PUBLIANI.

To all maner sorowe paxience is a remedye.

Contemnies tūcūs quam stultitia percuti.

It is leſſe herte to be despysed for ver-
tue, then to be ſtryken with folye.

Cum vita proſunt, peccat qui
recte facit.

Whēn vices be unpunished, yea: and al-
ſo rewarded then he that doeth well is
taken for an offendour.

Comes facundus in vii pro vehicu-
lo eſt.

A pleasaunte companion to talke wþch
by the waye is a good chariot.

Cito improborum lata imper-
niciem cadunt.

The myrthes of wycked persons doe
ſoone turne unto deſtruiction.

Crimen relinquit vitæ, qui mor-
tem appetit.

He that coueteth deache, accuseth lyfe,
and ſo leaueth a blame unto it, which is
not to be blamed.

Cum plus licet quam par eſt, plus
vult quam licet.

The person that hath more authoritie
then he ought to haue, wyl also do more
then he hath authoritie to do. Thys ſen-
tence

G.14.

MIMI

tence is verye preyne , and it agreeith
(sayeth Erasmus) vpon tyrauntes and
women .

Cui nusquam domus est , sive se-
pulchro est mortuus .

He that no where hath abydyng place
(as a banished man or such other) is as
a deade manne withoute a graue . Ba-
nyshment is in effecte a criste deach .

Cito ad naturam ficta redic-
rint suam .

Counterfeyted thynges wyll soone re-
agayne turne to their kynde .

Discipulus est prioris posterior
dies .

The daye folowyng is the scholer of
the daye that goeth before . By daylye
erperience of thynges we muste growe
wiser and wiser .

Damnare est obiurgare , cum
vaxilio est opus .

When thy frende nedeth helpe , then to
cbyde hym is to hurte hym . Fyrst there-
foze helpe hym out of his miserye .

Apparan-
dum,to be
appar-
nt .

Diu apparandum bellum , ut vin-
cas celerius .

Warre is longe to be prepared that
thou mayest overcome the soner . Such

P VBLIANI.

as be ouer hastyng in settynge out, come
the ffolier to the ende.

Dixeris maledicta cuncta, cum in-
gratum hominem dixeris.

Versus

Thou shalte haue spoken al reproches, Trocha-
when thou callest a man a churke. ^{when} ^{ius.}
lye chaerlyshenes contayneth in it all
byces.

De inimico ne loquare, malum
si cogites.

Of thy enemye speake no euill p^ts thou
thyngest it. If thou caste to doe him a
displeasure speake it not.

Deliberare vtilia, mora est tu-
tissima.

To take deliberation and aduisement
upon thynges profitable, is a most sure
delaye.

Sat cito, si
sat bene.

Dolor decrescit, ubi quo cres-
cat non habet.

Sowre abateth when it can no longer
increase. when the euill is the highest,
then muste it nedes growe easyer.

Dediscere flicre faciniam, est
mendacium.

A woman to unlearne or to forgette so
wepe is a leasyng or a thyngo seyned,
that is saye impossible.

Discordia fit charior concordia.

G iii. Wp

MIMI

Amanti-
um iræ, a.
moris re-
dinte gra-
tia est,

By discorde is concorde made dearer
and surer. So as Terence sayeth. The
fallynge out of louers is the renuynge
of loue.

Deliberandum est diu, quod sta-
tuendum est semel.

The thyng whereof thou muste but
ones determine, as of maryage or anye
other earnest and weyghtye matter,
thou oughtest to take a good and longe
deliberation, eare thou aduenture vpon it.

Difficilem oportet aurem habere
ad crimina.

Thou oughtest to haue no readye eare
to accusations or appeachementes. Be-
leue not enyng man that hathe accused
another.

Dum vita grata est, mortis con-
ditio optima est.

Whyle lyfe is pleasante, the stafe, con-
dition or bargayne of death is best, that
is to saye, it is then best medlinge with
death.

Damnum appellandum est, cum
mala fama luctum,

Gaynes with an euell name is dam-
mage and losse.

Ducis in consilio posita est vir-
tus

53

PUBLIANI.

tus militum

In the wylsdome of the capteyn re-
seth the strenght of the souldours.

Dies quod donat, timeas, cito rap-
tam uenit.

The thyng that a day geweth(beware)
a daye commeth anone to plucke it a-
waye agayne. A man maye sometyme
haue a daye to be auanced in , but a-
gayne it is good to feare lest a daye
comme and swepe al away agayne.

Dimissum quod nescitur, non
amittitur.

A thyng loste that is not missed is not
lost. It is no losse that thou fealost not.

ETiam innocentes cogit men-
tire dolor.

Dolor

Wayne compelleth even the gytlies to
lye.

i.ciuciatus
tormento.

Etiam peccato recte præstatur
fides.

Even unto sinne fidelicie and trouth is
wel perfourmed. Fayth is so hightly to
be kepte that even in euyll thynges o-
therwhyles yea, with Turkes it ought
to be obserued.

Etiam celeritas in desiderio
mora est.

G.v. In

MIMI

In desp're, that sg to saye, in a thynge
that a man coveteth, verye spedē is cou-
ted a tariance.

Ex uitio alterius sapiens emendat
suum.

By the faulce of another man the wisse
man mendeth his.

Et decit et superest misericog-
tatio

To the miserable & wretched persons
consideration bothe lacketh (because
they espye no remedye) and also aboun-
deth, because they perceyue what they
shoulde haue done, but it is to late.

Etiā obhuiisci quod scis, inter-
dum expedit.

Suen to forgerre the thynge thou kno-
west, otherwhyles is erpident.

Ex hominum qualitu, facta for-
tuna est dea.

Out of mennes gaynes rose Fortune
to be a Goddess. The inordinate desire
of lucre caused that Fortune amonges
the Vanims was thought to haue bene
a Goddess in that she favoured cheyz
despreys.

Effugere cupiditatem, regnum
est uincere.

To escape and tame thyne owne luste

PUBLIAN.

Is to conquerre and wynne a kyngdome.

*Etiam qui faciunt, odio habent
iniuriam*

Even the verye wronge doers, hatte
wronge.

*Eripere telum, non dare irato
decet.*

It becommeth to placke awaie, and
not to geue weapon to the angrye body.

Angry (sayth Horace) is a shose frensy. Horac.

*Etiam capillus vnum habet vim.
bram suam,*

Even one heare of the head hath a sha-
dowe, that is, there is no thyng so sim-
ple, but can doe somewhat.

*Eheu quam miserum est, fieri
metuendo senem.*

Slacke hewe wretched a thyng is it
with searynge to ware aged.

*Etiam hosti est equus, qui habet
in consilio fidem.*

He is indifferent to his verye foes, that
in his counsaile and advise takyngh hath
faith and trouth in his heart and before
his eyen.

*Est honesta turpitudo pro bona
causa mori.*

It is an honest shame to dye for a good
quarell,

Versus
Trochai-
cus.

Ex-

MIMI.

Excellis multo facilius casu snoet.
Unto them that be alosfe and in highe
place doeth a fal hurte much soner.

FIDE M̄ qui perdit, quo se scrut
in reliquum?

He that loseth his credite, wherby shall
he afterwarde helpe hem selfe?

Captū .i.
captandū
te, velut
capitet ac
decipiatur
illicebris
suis.

Fortuna cum blanditur, captatum
uenit.

When fortune flattereth, she commeth
to catche thee. Fortune is then chieselye
suspected whē she most laugheth.

Fortunam citius reperias, quam
retineas.

Thou mayest soner finde fortune then
retayne her. It is a greater maistrye to
kepe that thou haste gotten then to get.

Formosa facies muta commenda-
tio est.

A beutyfull face is a dome o; speachles
lettyng eoute. Fayre persons be fau-
red wþhoutte speakyng.

Frustra rogatur, qui misereri non
potest.

We is besoughte in bayne, whiche can
haue no pitie. ne hat nedeth to be suter
to hym, that wþh no prayer canne be
bowed.

Fraus

PUBLIANI.

Fraus est accepere quod non possis
reddere.

It is deceite to take that thou canst not
requite, namelye one wayes or other,
as by seruyce, by geuyng of a good
thyng, by counsayle and so forth.

Fortuna nimium quem souet,
stultum facit

no home fortune ouermuch cockereth,
she maketh a foole. with great felicitie
is for the mooste part coupled folye and
pryde.

Eatetur facinus is, qui iudicium
fugit.

no ho sleeth iudgemente conseilth hys
wyckednesse.

Foelix improbitas optimorum
est calamitas.

Happye leudnes is the wretchednes of
good menne, that is to saye: whensoe-
uer fortune sauorth leude persons,
then be the mooste vertuouse and best
men in euyll case.

Feras non culpes, quod uitari non
potest.

Suffre, blame not, that canne not be
eschued.

Futura pugnant, ut se superari
sinant.

The

MIMI

The evyls to come do stryue to the ins-
tent they mought suffre them selues to
be overcome. As who shoulde saye, the
evyls to come do so hange ouer ours
head, that yet they may with wylledom
be vainquyshed and eschued.

Furor fit lesa s̄epius patientia.
Patience ofte hurfe becommeth a fu-
ry, pacient bodies, yf they be ofte stir-
red, at last rage muche sozer, because it
is longe ere they be moued.

Fidem qui perdit, nil potest ul-
tra perdere.

He ho so looseth hys credence, can lese
naught beyonde it.

Facilitas animi ad partem stu-
tiae rapit.

Easynes of mynde plucketh a man to
the part of a foly. Gentle and pliable
myndes be sone encyded to foly.

Fides ut anima, vnde abit, nun-
quam eo redit.

Credite, even as a mans lyfe, doth ne-
uer returne thyther agayne fr̄ whens
it departed. As lyke ones loste never re-
turnesh, so is a man ones lose hys fidelite,
or credence he shal never get it agayne.

Fidem nemo nunquam perdit,
nisi qui non habet.

Capth

PUBLIANI.

Faith no man ever loseth , but he whiche
in dede never had it, though outwardly
he appeared never so faythfull.

Fortuna obesse nulli contenta
est semel.

Fortune is not contented to hurt a man
ones. When fortune begynneth ones to
loure upon one, she is not satisfied to do
him one displeasure but heapeth displea-
sure upon displeasure.

Fulmen est ubi cum potestate ha-
bitat iracundia.

Trochai-
cus.

Angre where it lodgeth wyth powter,
is euē a lightning & thundzing, as who
sayeth , when the myghtye man is an-
gry, he playeth the deuyll.

Frustra,cum ad senectam ventum
est,repetes adolescentiam.

Trochai-
cus.

When thou comest ones to age, þ shall
clayne againe youth in baine. Let ther
soze age medle with matters mere soz
age.

Faulsum maledictum malcuolum
mendacium est.

A false reproche and vþþraisynge, is a
malicious leasyng.

Foeminæ naturam regere,despe-
rare est omnium.

To rule a womans nature is þys faire
of

MIMI

of all men, that is to wote, euerye man
dispayre to doe it, it is a chyngis so hard.

Fer difficultia, ut facillia leurus
feras.

Beare harde thynges that thou mayest
beare easye thynges the lyghter.

plus valet,
beareth
a moore
stroke.

Fortuna nulli plus quam consili-
um ualet.

Fortune is to man moore of strengthe
then is counsayle, that is to saye. Whiles
dome is moore then ryches.

Fortuna uitrea est, quæ cum splen-
det frangitur.

Fortune is brickle as glasse, when she
glistereth she breaketh.

Feras quod laedit, ut quod pro-
dest perferas.

Beare inmodicie, to the intent thou
mayest carye awaye commodicie.

Facit gratum fortuna quam
nemo uidet.

Fortune (that is to saye wealth, riches,
prosperite) whiche no manne leeth ma-
keth the owner acceptable and beloued.
As who shoulde saye: ys thy wealth be-
espyed, thou shalt be enuyed. Dissemble
therfore thy felicitie.

Frugalitas miseria est rumoris
boni.

Fruga-

PUBLIAN

Frugalitie that is to wete , homly and
tempozate livinge is a misery of a good
ruinour, as who shold say, thoughte it
be(namely to the worlde)a misery , yet
is the name good and honest.

G R A V E præjudicium est, quod
iudicium non habet.

That is a greuose præjudice or ^{præjudi-}
gement, which hath no iudgement. He
calleth here a fore iudgement, when a
man of power sappresseth and damp-
neth a man before he be iudged of þ law.

Grauissima est probi hominis
iracundia.

The wrathe of a good manne is maste
beaute.

Grauis animi poena est, quem post
factum poenitet.

The punishment and payne of the
mynde is great of that person whiche
repenteth hym after he hathe done a
mylle.

Grauis animus dubiam non habet. Sub aspectu
sententiam

A graue and sadde mynde hath no wa-
tierynge sentence.

Graue est malum cimne quod
sub aspectu latet

H.j. Eus,

tu. i. sub
persona.
Under a
fayre face

MIMI

Euerye cupyll is greuouse whiche lyseth hydde vnder a visour, that is to say, whiche is cloaked vnder the outward apperaunce of goodnes.

Grauius nocet quodcunq; in expertum accidit.

What soever happeneth vnassisted greuet soozier.

Grauior inimicus, qui latet sub pectore.

More greuouse is the enemye that lurketh vnder the breast, whiche is, thy bisione affection and luste or elles he to whoine thou openest the secretes of thy heart and takest him for thy best frend, and he is in dede thyne enemye.

Grauissimum est imperium confuetudinis.

Mosste greuouse is the impire or rule of custome. Custome practiseth euē a certayne tyrannye amonges vs, in so much that the most solyshe thynges of all, ys they ones growe into an vse, can not be plucked awaye.

Graue crimen etiam cum dictum est leuiter, nocet.

A greuouse and beyrouse tryme (as for example to be railed a traytouer or heretic) shoughe it be but lyghtlye spooken

PUBLIANI.

ken, yet burtech and is daungerouse to
hym that is so called, even because of
the odiousnes of the cryme.

HE V quam difficile est gloriz
cavalia?

Ah, howe harde a thynge is the desense
of a mans glorie or fame?

Homo extra corpus est suum,
cum irascitur.

A man is out of his owne bodye, when
he is angry.

Heu quam est timendus, qui mo-
ri tutum putat.

Oh, howe much is he to be feared that
counteth it a sauftey to dye? He y dispi-
seth death is muche to be feared, soz as
muche as, who so ever is a despysler of
hys owne lyfe, is it as were Lord of an
other mans.

Homo qui in homini calamitoso
est misericors, meminit sui.

The man that is petisful vpon a myles-
able person, remembret hym selfe.

For he vnderstandeth that hym selfe
maye haue nede of helpe.

Habet in aduersis auxilia, qui in
secundis commodat. Trochil.

He hath helpes in aduersite, whiche
H. iij. lendeth

MIMI

lendeth in prosperite.

Troch.

Heu quam miserum est lædi ab
illo, de quo non possis queri.

Oh how miserable a thynge is it, to be
hurt of hym, vpon whome thou canste
not complayne.

Hominem experiri multa, pau-
pertas iubet.

Pouertie dypueth a man to assay ma-
ny thynges.

Troch.

Heu dolor quam miser est, qui in
tormento vocem non habet.

Oh how miserable is that mans so-
rowe whiche in torment, dare not utter
his voyce. Men, whiche, whyle they are
racked, beaten, and tormented, dare not.
or can not be suffered to speake hir trouthe,
are in most miserable state.

Troch.

Heu quam poenitenda incurunt
homines viuendo diu.

Oh into howe miserable thynges and
full of repentaunce do menne runne by
lyuyng longe? In a longe life, do ma-
ny thynges happen, that a man woulde
not hane.

Habet suum venenum blanda
oratio.

A sayre speache hath bys venyme. Elo-
quence lieth in awaite of men and is as

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PUBLIANI.

It were a sugred poysen.

Homo toties moritur, quoties
amittit suos.

A man so often dyeth, as he loseth hys
chylde[n]. Dzbicie, that is to say the losse
of a mans chylde[n] is euuen a spye of
deathe vnto hym.

Homo semper in sese aliud fert,
in alterum aliud cogitat.

A man euer bareth one thyngge towar-
des him selfe, and thynketh an other to-
warde an otherman. There is no man
but dissembleth otherwhyles.

Trimeter
iambus.

Honestus rumor alacrum est pa-
tronum.

An honest fame to a man, is as good as
patrimony or inheritance.

Homo nescit, si dolore fortunam
inuenit.

A man knoweth not yf he syndeth for-
tune that is to saye the goodes of the
worlde with sorrow and Payne.

Honeste scruit, qui succumbit
tempore.

He honestly serveth that stouperth to the
tyme, that is to saye, it is honestye for a
man to fashyon hym selfe to the tyme
and to geue place vnto fortune for a sea-
son.

H. iii.

Ho-

MIMI

Homo vitæ coimmodatus, non
donatus est.

Man is lent vnto lyfe and not gyuen.
As who shuld say, lyfe is graunted but
for a tyme, and in suche wyse, as he thac
lent it, may lawfully requyze it againe
when hym lusteth.

Hæredem scire, vtilius est quam
quærere.

Better it is for a manne to knowe hys
heyre, then to seke his heyre. He knoweth
his heyre, that getteth hym chylđren of
his owne, to inherite after hym. But he
seketh hym an heyre, that despyseth to
be marved, or whiche regardeth not his
owne chylđren, but preferreth straun-
gers.

Hæredis fletus sub persona
risus est.

The heires mournynge is vnder a vi-
sour a laughynge. He bewayleth the
death of his testatour or auncestoure in
outwarde semblaunce but inwardly
he laugheth. Even as game players in
a playe or disguyfynge playe the partes
and take vpon them the persons of kin-
ges of quenes and of other states, but
inwardly they be not so indeede. So hei-
res and executors make as though the

persona
quid.

PUBLIANI.

they wepte ,but in dede they laughs .

Habent locum maledicti crebæ
nuptiaz .

Osten mariages be not commended .

I NFRIOR horreth, quicquid pec-
cat suprior.

We hat so euer the ruler doth amyse, the delitante re-
spective shinketh for it and seleth the ges, ples-
smarte.

Inimicum ulcisci, uitam accipe-
re est alteram.

A man to reuenge hym of hys enemys
is euene lyfe unto hym and meate and
dryncke.

Id agas , ne quis tuo te merito
oderit .

Do so, that no man hate the rightly and
for thyne owne deseruyng .

Inuitum cum retineas , exire
incitas .

When thou receyuest an evyl wilking
body, thou allurest hym to departe .

Ingenuitem lades , cum indig-
num rogas .

Thou hurtest generosite , when thou
prayest or increasest the vnworthy .

In nullum auarus bonus, est in se
pessimus.

H.iiij.

The

MIMI

The covetouse body is good to none
and worste to hym selfe.

In opere beneficium bis dat, qui
dat eleriter,

To the nedye he geueth a double bene-
ficyte, that geueth it quickly.

Instructa in opia est, in diuitijs
cupiditas.

Couetousnes in ryches and aboun-
daunce of goodes, is as who shuld say,
a furnyshed or well stozed pouertye.

Inuitat culpam, qui peccatum
præterit.

He prouoketh synne, that wynketh at
synne. He that passeth ouer synne and
wyll not punysheth it, allureth men to
naughtynes.

Iucundum nihil est, nisi quod
reficit varietas.

Nothyngge is swete, onles it be interla-
sed wyth varietie and sundrynes. Shift
of thynges refresheth wonderfully the
lothsome appeaty of man.

Ingenuitas non recipit contu-
meliam.

A gentle nature can abyde no reproche.

In pune peccat, cum quis pec-
cat rarus.

Whan a man offendeth but verye sel-
dome,

reficiat.i.
recreat.

PUBLIANI.

Domine, he escapereth punyshemente.

Ingratus unus, miseris omnibus
nocet.

One chourle or unkynde person ma-
keth all other sely soules to fare the
worste.

In miseri vita nulla contume-
lia est.

In the lyfe of a wretche is no sclaun-
der. De wretches and euyll personnes be
not sclaundered.

In opere parua desunt, avaritiae
omnia.

Pouertie lacketh small thynges but
couerse lacketh all thinges. The poore
man is holpen with a lyte, but nothing
wyll satysfyre the couetouse body.

Ita amicum habeas posse ut fieri
inimicum putes.

No take thy frende that thou thyngke he
maye be made thyne enemye. Loue as
thou shouldest in tyme comminge hate.
No trusste in thy frende, that yf he be-
come thyne enemy, he shalbe able to do
thee no great dyspleasure.

Inuidiam ferre, aut fortis aut
felix potest.

Eyther the wealthye, or the hardye is
able to susteyne enuy. The wealthye,
H.v. and

MIMI.

and fortunate persons regarde not the
dysdayne of other, and the hardye and
courageouse mynde dysppse it.

In amore inendax scimper ira-
cundia.

In loue angre is a liar. The angry is-
uer perfouintch nothyng by he threa-
neth. For one false teare of hys ladys
wyl quenche all his proude wordes.

Inuidia tacite, sed minute iras-
citur.

Enuy, that is to saye, the enuyouse per-
son chafeth and is angry closely wþch-
out bitterynge his mynde, warelye, and
styll, but yet lyghtly that is to saye for
lyght and tryfynge matters.

Iratum breuiter vites inimi-
cum diu.

Shun the angry person a lytle, but shun
thyne enemy longe.

Inuriarum remedium est ob-
liuio.

The remedy of wronges is forgetful-
nes.

Iracundiam qui vincit, hostem
superat maximum.

He that vanquysheth angre vanqu-
sheth a passynge great emp.

In malis sperare bonum, nisi in-
nocens

Troch.

Troch.

P V B L I A N L

nocens nemo solet,

In trouble to hope well, noman bseth
but the vngylty person.

In vindicando criminosa est cele-
ritas.

In reuegning, quicknes is ful of blame.
Some rede it iudicando in iudgynge.
Douteles to be heady eyther in iudging
or in reuengynge is not commendable.

In humicun quamuis humilcm doc-
ti est metuere,

It is the propertye of a wyle and well
caughte man to feare his enemy though
he be but of lowe degré and estate.

In calamitoso r̄ius etiam iniu-
ria est.

In a miserabile and infortunate person
even laughynge is an injury, that is to
say, he thynketh hym selfe touched and
mocked, yf he seeth one but laughe.

Iudex damnatur, cum nocens ab-
solutur.

The iudge is condemned, when the
gyltye is acquit. The iudge that acqui-
teth the offendour, damneth hym selfe of
iniquitie.

Ignoscere humanum, vbi pudet
cui ignoscitur.

It is a poynt of humanite to forgive,
where

MIMI

where the partye that is forgyuen, re-
penteth, and is a shamed of hys faulce.

In rebus dubijs pluruna est
audacia.

In thynges doutful, boldnes is verys
muche worthe.

Ille nocens se damnat, quo pec-
cat dic.

The same day that the gyldy offendeth,
he dammeth hym selfe. There is no sozer
iudge then a mans owne conscience.

Ita crede amico, ne sit inimico
locus.

So trust thy frende that thou be not in
daunger of hym yf he turne to be thyne
enemy.

Iratus etiam facinus consilium
putet.

The angry man counteth mischies coun-
sayle. When a body is angry he iudgeth
a leude dede to be well and wysely done.
We maye interprete it also this way-
es. The angry man counteth counsayle
mischies, that is to say, when he is well
counsayled of hys frende he thynketh
hym selfe harmed.

Imprebe Neptunum accusat, qui
iterum naufragium facit.

Werthat the seconde tyne li. stretch shipp
wzake

Conscien-
tia mille-
tates.

Trochai-
cus tetra-
macter.

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PUBLIANI.

wake, wickedly blameth God. Neptu-
ne was of the panymis supposed to be
the God of the sea.

LO CO ignominia est apud ind. g.
num dignitas.

W orthynes in an unworthype person is
in place of a reproche. W orshyp or ho-
nour committed to him that is not wor-
thy to haue it, doth not commende hym,
but rather doth dysworshyp hym.

Laus ubi noua oritur, etiam vetus
amittitur.

W here new praise springeth, there also
the olde is alowed. When a man doth
againe the seconde tyme wel, he maketh
that men belene his somare name and
prapse the better.

Læso, doloris remedium inimi-
ci dolor.

To a parson greued, the grefe of hys
enemy is a remedy of hys greuance.
He that can bwreake hym selfe of hys
enemye, sealidly hys owne harme the
lesse.

Leuis est fortuna, cito reposcit,
qui delit.

Eyght and inconstante is fortune, she
anons clappmeth agayne that she gaue.

Lex

MIMI

Lev vniuersi est, quæ iubet nasci
et mori.

The lawe is generall that comman-
deth to be borne and to dye.

Lucruin sine dainno alterius fieri.
non potest.

Gaynes wþout the losse another can-
not be had.

Lasciuia et lass nunquam ha-
bent concordiam.

Ryotseouse lyuyngc and prayse , can
not be coupled together.

Legem nocens veretur, fortu-
nam innocens.

The gylyte seareth the lawe , the vn-
gylyte fortune . The innocent and har-
meles person, althoughe he seareth not
the lawes , as the euyll doer and gylytie
doth, yet he seareth fortune whiche other
whyles oppresseth the gylytes.

Luxurie defunt multa, auaritia
omnia.

Riottouse lyuyngc or prodigalitie wan-
teth much, but the couetouse minde lac-
keth all thynges.

M ALIGNOS fieri maxime in-
grati docent.

Inthankful persons teache men most
of all to be unkynde harde & unlyberat.

Churlythe

PUBLIANI.

Thurlyshe natures and ingrate, make
Iyberal & kynde persons to be harder.

Multis minatur qui vni facit
inuiriam.

He threteneth many that doth wronge
to one. All loke for iniury at hys hande,
that doth injury to one.

Mora omnis odio est, sed facit
sapientiam.

Every cariaunce is hatesfull, but yet it
maketh wisedome. Leyser and tracte of
tyme gendereth prudencie. Leyser ma-
keth that we do nothyng rashly.

Mala causa est quæ requiriunt mi-
sericordiam.

It is an evyl cause that askeþ pycie.
Innocency nedeth not mercy.

Mori est felicis antequam mor-
tem inuocet.

It is an happy mas lot, to dye afore he
desyre death. They that wythe them sel-
ues deade be in misery.

Miserum est tacere cogi, quod cu-
pias loqui.

It is a paine to be compelled not to speake
the thing that þ wouldest couet to biter.

Miserrima est fortuna, quæ ini-
mico caret.

Most miserable is that state which lac-
keth

MIMI

kethe an enemys. w^ealthe and selicte
turreth vp hasted and envy. w^eherfo^re
whome no man enuyeth, he must nedes
be most mysterable.

Malus est vocandus qui sua cau-
sa est bonus.

He is worthy to be called an evyll per-
son, that is good for his owne cause and
auaantage onely.

Malus vbi bonum se simulat
tunc est pessimus.

The naughtye bodye, when he maketh
him selfe good, is then worste.

Metus cum venit,rarum habet
soinnus locum.

w^eben feare commeth, & ape hathe sel-
dome place.

Mori necesse est, sed non quoties
volueris.

Thou muste dye, but not when soever
thou wylte.

Male geritur,quicquid geritur
fortunæ fide.

It is evyll done, what so ever is done
through trusse of fortune.

Mortuo qui mittit munus, nil
dat illi,admit sibi.

He that sendeth a gyfte to the deade giv-
eth nothyng to hym, but taketh from
hym

Versus
trocha.

PUBLIANI.

hyt selfe. Amonges the manymashet
made sacrifices to the deade.

Minus est quam seruus dominus,
qui seruos timet.

The master that feareth his seruaun-
tes is not so good as a seruaunt.

Magis haeres fidus nascitur, quam
scribitur.

A trauayre execucoure or heyyre is rather
borne than wryten. There is more sy-
delyte in a mans owne bloude, than in
a straunger vnto hynt. The straunger
that is not of thy bloude flattereth thee,
that thou mayest make hym thyne heire
after thee of that thou hast. This is met
egaynste them whiche defraudinge their
owne naturall kyndesse for every try-
dyng dyspleasure, gyue awaie theyr
goodes vnto straingers.

Malo in consilio facinor vi-
cunt viros.

In a shrewde counsayle women passe
men.

Mala est voluptas alienis
assuescere.

It is an evill pleasure a manne to ac-
costume hym selfe to other mens thinges

Magno cum periculo custoditur,
quod multis placet.

Troch.

I.j. Walsh

MIMI

With great peryll is that kepe, whiche
pleaseth many.

Mala est medicina, vbi aliquid natu-
rae perit.

It a shreuoer medecine, where any shing
of nature peryshest.

Malz naturz munquam doctri-
na iudigent.

Eusl natures nede never any teaching.
Naughtines is learned a lone wþþout
a scholeinayster.

Miseriam nescire, est sine pericu-
lo viuere.

To lyue wþþout daunger is to knowe
no misery. Whoso so lyuesth without perill
lyuesth happelye. A faire and sause lyfe,
thoughe it be but lwoes and base is most
happye.

Male viuunt quise semper victu-
ros putant.

They lyue naught, that thynke to lyue
ever.

Maledictum interpretando fa-
cies acris.

By qualypyenge an euil tale or sclau-
der, thou shalt make it worse.

Male secum agit æger, medicum
qui hæredem facit.

That sykebody doth warke naught for
him

PVBLIANI.

him selfe, that maketh hym phisician his
executour. Soz he prouoketh hym to
kyl hym.

Minus decipitur, cui negatur celeriter.
He is les deceyved, that is quickly de-
nyed. When a man is redely denied of
hys sute, he loseth lesse laboure.

Murat se bonitas, quum irites iniuria.
Goodnes chaungeth it selfe when thou
sturrest it with injury. As who shoulde
say, good men be made euyl and vngener-
tle when they be chased.

Mulier cum sola cogitat, male cogitat.
The wwoman, when she thynketh and
studypeth alone, thinketh euyl. W omen
soz most parte study shreudenesse when
they be alone.

Maleficere qui vult, nusquam
non causam inuenit.

nusq non.
Lvbiqu.

He that wyll do myschies, syndeth ex-
ry where occasyon therunto. Euyl dis-
posed persons can sone deuyse mater to
worke vpon, and to vter they malycer.

Maluokus semper sua natura
vescitur.

The euyl wylled and mischeuous per-
son feadeth vpon his owne nature, that
is so wete, thought he be not hyred of o-
ther to do myschies, yet loueth he to do

3.II. 16

M·I·M·I

It for the satyspringe and sedynge of his
owne nature . So that he delytereth and
feadeth hys own nature wher he is occu-
pyed about vnhappynes.

Multos timere debet, quem mul-
ti timent .

We ought to feare many, whome many
do feare.

Male imperando summum im-
perium amittitur .

By euyll rulynge a ryghte greate rule
or empyre is losse.

Mulier quæ nubis multis, mul-
tis non placet.

The woman that weddeth her selfe to
many, can not please many.

Malum consilium est, quod mu-
tare non potest.

It is an euyll counsayle that can not be
chaunged.

NI H I L agere semper infelici est
optimum.

It is ener best for any vnlucky person,
to do nothyng.

Nil peccent oculi, si animus ocu-
lis imperet .

The eyen shoulde nothyng offende, þt
the mynde woulde rule the eyen . We
plaune our eyen, as thoughte they mis-
try

PUBLIANI.

67
Fred the occasion of evil lustes. But the
mynde is in blame, whiche ruleth not
the eyes.

Nil proprium ducas, quod muta-
ri possit.

Counte nothinge thine owne, that may
be chaunged.

Non cito perit ruina, qui rui-
nam practimet.

Troch.

The perisheth not sone by fal, that before
feareth a fall.

Nescis quid optes, aut quid sp-
gias, ita ludit dies.

iambus.
tetraime-

Thou knowest not what to desyre or ter.
what to syre, lyme to mocketh vs. But he
is the chaunge and rechaunge of the
worlde, yosteynes that a man thought
beste, he shall fynde most worst for him,
contrarywysse the worst, best.

Nunquam periculum, sine peri-
culo vincitur.

Peryll is never overcome wythoute
peryll.

Nulla tam bona est fortuna, de
qua nil possis queri.

Troch.

There is no fortune so good, wherof a
man can not complayne.

Nisi quam melius morimur homines,
quam ubi libenter viximus.

Trodia.

Lij.

we

MIMI

not never dye better, then when we
haue lyued gladly.

Negandi causa auaro nusquam
deficit.

The cauetouse wretche never is to
feke of some pretence or other to denye
a man. He that geueth not gladly, euer
syndeth some cause why he shoulde not
gyue.

Nimum altercando veritas amittitur.
With ouermuch striuyng the trouth
is loste. By moderate disputacions the
trouth is boulced oute, but by immode-
rate braulynges it is loste.

OVita milero longa,felici
brevis.

Wyse, longe to the miserable person
but shorte to the fortunate. The vnhap-
py persons are wary of theyr wyse, but
they that be well at ease, thynke theyr
wyse shorte.

PA R S beneficij est,quod petitur
si bene neges.

It is a pece of a good turne, when a ma-
prectly denyeth the thinge that is asked.
Some gyue with suche an evyl wil that
they lose theyr thanke. Againe some can
so properly denye a man, that they de-
serue as muche thanke as the other.

Quo-

PUBLIANI.

QVOTIDIE damatur, qui semper timet.

He is daylye condemned , whiche alwayes feareth. There is no sozer damnacion, then the dome of a mans owne conscience.

Quotidie est deterior posterior dies.

Euermore is the day folowinge worse.
The world is dayly worse and worse.

RIDICULVM est, odio nocentis

perdere innocentiam.

Trocha.

It is great sorwe for the hatred of the gyltye to lose thyne owne bngyltynes.
He that wyll lose hys owne innocencie by committynge any cryme, for hate he beareth vnto some naughty bodye , is worse then mad.

STVLTV M est timere quod vitare non potest.

It is folysnes to feare that can not be eschued.

Se denegare patriæ, exilium est pati.

To deny thy selfe vnto thine owne coutry is to suffer banishmente. He that wyll not be conuersant in the common weale is wyllynghye a banished man. sordidus i.

TIMIDVS vocat se cautum, par-

aus.rus.

cum sordidus,

The

MIMI

The covarde calleth hym selfe a warr
felowe, and the nyggarde a spater.

I am deest amaro quod habet quam
quod non haber.

The couetouse man as well wanteth
that he hath, as that he hath not . He
vseth nomore his owne then he doth o-
ther mennes goodes . So he lacketh
them both a lyke.

VE**T**E**R** E**M** ferendo iniuriam
inuitas nouam.

By sufferynge olde wronge , thou pro-
nokest newe.

FINIS.

Imprynted at London by N^y
cholas Hyll , for Robert
Toye , dwellynge in
Paules church yarde
at the sygne of
the Bell.

